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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 9, 1843. VOL. XXII.—NO 36

RELIGIOUS MISCELLANY.

POPULAR MORALS.

It is lamentable and surprising in a professedly Christian country, and in a state of society from which we might reasonably expect some knowledge of what is right, and some decent regard for principles of uprightness and honesty, to find, when circumstances give us an opportunity of forming a practical judgment, what very loose views of men's obligations are generally entertained, and what worthless excuses will pass current for the most serious offences against morality and justice. It is not very long since we observed with shame some of the public papers attempting to palliate the fraudulent conduct of persons employed in public offices, on the ground of their payment not being sufficient to raise them above temptation; although it is in fact notorious, that such persons are, as compared with those in other employments, well paid in proportion to the duty required,' and as we cannot fix a limit to human desires, it is manifest that in every instance of violated confidence a similar excuse would be available; but we were hardly prepared to find that the corrupt sentiments of the worst part of the press actually prevail to a considerable extent in an apparently respectable class of society, until we heard the conversation which passed in a public conveyance, respecting a transaction of a very disgraceful character which has lately been detailed in the papers.

A banker's clerk, it appeared, had been the means of exchanging at the bank in which he was employed, notes to a considerable amount, which he knew to be stolen, receiving himself a pecuniary bribe for this assistance afforded to the thieves. His inducement to this criminal conduct was the disgraceful profligacy of his habits, which alone made the dishonest supply of money necessary to him. And yet because this man's salary was only £120 a-year, there are persons to be found ready to remark on the temptation to which he was exposed from his small means and the confidence necessarily placed in him, and to talk of *human nature*, as if nothing better ought to have been expected. Why, his salary exceeds that not only of many clerks, but of many clergymen and other professional men, who are expected to maintain a respectable appearance; and if he had not that common and moderate degree of principle which would enable him to see money belonging to others, without desiring to obtain improper possession of it, he was unfit to occupy the humblest situation of trust. All character depends on the power of self-denial and self-control. The youth who indulges his appetites, and associates with the intemperate and unchaste, can never deserve confidence.

The dispositions cannot always be known before-hand, but the employer who continues in his service any one whom he knows to be devoted to vicious indulgences, is his own enemy, and has no right to complain when he is robbed. Whether the situation be high or low, it is a natural and certain course by which such things conduct to violation of trust, and to the use of fraud for the supply of wants which have no limit from reason or a sense of duty. To excuse or palliate dishonesty from regard to the temptation, is totally unjustifiable. Everything wrong consists in disregarding our own real interest and happiness, from a false view of our situation, or for the sake of immediate gratification. Every wrong-doer is properly a subject for pity, but we must not therefore withhold our condemnation of the evil act or needful punishment to restrain it. If punishment were to be founded in revenge and hatred, it could never in any case be justified: if we understand by it the use of wise and well-considered means for correcting the bad disposition and producing a salutary influence on society, it ought to be steadily applied wherever the occasion for it arises. The lesson to be taught is, that the public will not suffer rules, the observance of which is essential for the general good, to be violated on account of any temptation. Previous bad habits and bad principles, constituting the temptation, only call for the severer condemnation, and when a case of guilt has been found out, which is not yielding to the temptations our situation throws in our way, we may begin to make such excuses as we often see absurdly brought forward. Our youth must learn that integrity consists in abstaining from wrong-doing, although it be in our power. They must feel that the absence of strict integrity is never excused, and that all their prospects in the world depend on a belief that they are worthy of trust, which not only any act of dishonesty even in what they may account a trifling matter, but any habits tending to produce it, would most reasonably destroy. If integrity is only to be had at a price proportioned to the amount to be entrusted, the settlement of the right per-centage will be a subject of endless difficulty, and he who is obliged to employ the services of others must be in a state of constant uneasiness. But, in truth, honesty has no definite price: it is a part of what we suppose that we purchase whenever we engage the services of others (the pecuniary value of which services depends on the competition in their particular line of labor), and if we do not judge of the probability of attaining it by endeavoring to know something of the character and habits of the individual, we can have no ground for complaint should he be unsuccessful. If, after all, we are deceived, as will sometimes happen, let evil doing bring with it its natural consequences—let there be no indulgence for vice—no attempt to throw upon human nature the fault which belongs to the bad passions and perverted views of the individual. Let not the upright and respectable be insulted by an excuse for crime founded on the extent of advantage to be gained by it.

If not being sufficiently paid is an excuse for breach of trust, what degree of confidence can be placed at present in the great body of our operatives and agricultural laborers? But the principle nakedly stated is too absurd to argue upon.

If we will, let us bestow pity on the criminal, but let it be founded, not on his having been expected to be honest without a sufficient bribe, but on his being the victim of passions destructive of his peace, and having committed acts which necessarily bring with them disgrace and suffering. If we will, let us promote, as far as the influence of opinion and example will do it, every man being fairly and liberally paid for the services he renders, as being the most desirable plan for the employer as well as the employed, but let us be well aware that the honesty which is worth having has no relation to the condition or wants of the individual, and could not be rendered more sure by a better price, whilst we may be well assured that he who sacrifices integrity with £120 a-year, would find as good excuse to himself, and as great temptation, if he had £500.—*London Inquirer.*

ON THE DOCTRINAL SENTIMENTS OF DR WATTS.

That Dr. Watts apostatized, as Mr. H. would term it, from the proper Trinitarian faith, is an undisputed fact. In a sermon first published by him about the year 1709, entitled the 'Scale of Blessedness,' he suggested the idea that 'some distinctions in the Divine Being are of eternal necessity, in order to complete the blessedness of Godhead; such a distinction as may admit of delicious society.' 'We cannot,' he adds, 'but hereby have in our minds a more gustful idea of a blessed state than we can conceive in mere eternal solitude.' About 1725, he published 'the Arian invited to the Orthodox faith,' with other dissertations, from which it appears that his orthodoxy had assumed quite a different complexion, having become in truth very heterodox. 'Perhaps,' says this excellent man, 'it may be charged upon me that I have not in these Dissertations exactly confined myself in every punctilio to the same sentiments which I had published some years ago with relation to the doctrine of the Trinity.—I thank God that I have learned to retract my former sentiments and change them when, upon stricter search and review, they appear less agreeable to the divine standard of faith. I think it proper to acknowledge that I *was* inclined to suppose these personal representations in Scripture, especially so far as relates to the blessed Spirit, were really to be understood in a more proper and literal sense than I now find necessary.—Since that time I have more carefully considered the Jewish idioms of speech, wherein powers, virtues, and properties are frequently personalized, or represented in a personal manner.' He afterwards states his theory to be that the Word and Spirit are only different powers of the One God the Father, as the understanding and will are of the spiritual being called man. 'Let us suppose,' says he, 'the great and blessed God to be one infinite Spirit, one conscious being, who possesses real, distinct, or different powers, which in sacred language are called the Word and the Spirit. And though this difference or distinction be not so great as to allow of different consciousnesses, or to make distinct spirits, yet these two powers may be represented in Scripture in a figurative manner under distinct personal characters.' In 1729, republishing the sermon above-mentioned on the scale of blessedness, delivered twenty years before, he says, 'Since I have searched most studiously of late into this mystery, I have learned more of my own ignorance; so that, when I speak of these unsearchables, I abate much of my younger assurance; and adds that he now finds 'good reason to doubt whether there can be three distinct and different principles of consciousness and three distinct and different wills,' because 'reason and scripture join to teach that there can be but one God, and this God is a spirit.' He still, however, maintains a modal Trinity as above described, and in order to explain those passages which seem to him to assert the personal pre-existence of the Son, advances and defends in several Dissertations the extraordinary doctrine of the pre-existence of our Lord's human soul before the foundation of the world, in the closest union with the Father. By Christ he supposes God to have created all things, in the same manner as he subsequently performed miracles by his instrumentality on earth,—the 'human soul merely putting forth the volition,' while the divine power performed the work. See his 'Three Dissertations on the early existence of Christ's human soul,' which, as well as those on 'Jesus the Son of God,' seem to me to exhibit an interesting picture of an humble, pious, and candid mind, anxious for truth, but fearful of error, and timidly seeking its way out of a labyrinth of shade, in which it had lived so long as almost to dread the thought of emerging from it. With respect to the name 'Son of God' as given to Christ, after a full examination of the several senses in which it is employed, his conclusion is that its most general use is to designate him as a person bearing 'some peculiar and sublime relation and likeness to God, and appointed to be the Messiah or Savior of men'—and that it did *not* necessarily imply on the part of those who confessed him in that character a belief in his proper Deity. In the progress of these dissertations his mind seems to me to be borne along by the force of truth, though very reluctantly, towards Unitarianism; and that, in the course of the long interval of above 20 years, that elapsed between his latest publication and his death, the change was completed, is a statement which Unitarians at least will find little difficulty in believing on competent evidence. Such evidence, in my opinion, is supplied by the clear and explicit testimony of Dr. Lardner, contained in two letters addressed by him to his friend the Rev. Mr. Merivale, of Exeter. There cannot be a doubt that Dr. Watts, with a deeply pious and humble mind, which was always ready to acquiesce in the dictates of revelation, and with prejudices that where strongly in favor of the established faith, did, long before his death, relinquish as untenable the doctrine of the 'Co-equal Three.' 'If we content ourselves with mere sounds without ideas,' says he, in a letter to the Rev. John Alexander, dated April 18th, 1727, 'we may believe any thing: but if we seek after ideas, I think we must come to this determination, viz. that the great God is either one conscious mind or spirit, or he is three conscious minds or spirits. Now I have such arguments against the latter, that I cannot at present assent to it.' Of the regret which his heterodoxy on this subject excited in the minds of his orthodox friends and admirers some proofs are extant. Mr. T. Bradbury, in a letter addressed to Dr. Watts, in 1725, charges him with making 'the Divinity of Christ evaporate into a mere attribute.' 'It is a pity,'—says he, modestly assuming his own superiority of judgment and right to dictate to Dr. Watts,—'after you have been more than thirty years a teacher of others, you are yet to learn the *first principles of the oracles of God.* Was Dr. Owen's church,' he adds, 'to be taught *another Jesus*? that the Son and Spirit were only two powers in the Divine Nature?' 'Gladly,' says the celebrated Toplady in his outlines of the life of Dr. Watts, 'would I throw, if possible, an everlasting veil over this valuable person's occasional deviations from the simplicity of the Gospel, relative to the personality and divinity of the Son and Spirit of God. But justice compels me to acknowledge that he did not always preserve an uniform consistency with himself, nor with the Scriptures of truth, so far as concerns that grand and fundamental article of the Christian faith. The inconclusiveness of his *too wanton tamperings* with the doctrine of the Trinity, has been largely and irrefragably demonstrated by more hands than one.' So it is—we insist upon the right to judge for ourselves, and then have the arrogance and folly to blame others, if in the just exercise of the same right, they happen to be led to different conclusions. Whether Dr. Watts was a Unitarian or a Trinitarian at the close of his life,—whether he stood firm in his first faith, or was what some would call an apostate from it,—I am sure that he was a Christian, and should be happy indeed if I could firmly trust that the future lot of myself and those whom I love might be cast with such as he.

ON THE EXISTENCE OF UNITARIANISM IN THE CHURCH DURING THE FIRST THREE CENTURIES.

I have not entered, in my third letter, into the historical argument to prove, that the right of Unitarians to the Christian name was conceded without dispute, for more than two centuries after the Apostolic age. This subject my readers will find fully discussed by Drs. Priestley and Horsley in their celebrated controversy. Let them read both sides with candor, if they feel inclined to read either, and decide according to the evidence. For my own part, I have no doubt, from the testimonies adduced, that the doctrine of the Trinity was not embraced, in any form, by the great *body* of believers, especially by those of Jewish origin, during the period referred to. 'In the earliest times,' says Mosheim, himself a Trinitarian, treating of the doctrine of the Christian Church during the first century, 'all who professed firmly to believe that Jesus was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was *all* the preparation for *baptism* then required, and a more accurate instruction in the doctrines of Christianity was to be administered to them, after receiving that sacrament.' 'The Christian system, as it was hitherto taught,' observes the same writer, treating of the doctrine of the second century, 'preserved its native and beautiful simplicity, and was comprehended in a small number of articles. The public teachers inculcated no other doctrines than those that are contained in what is commonly called the Apostles' creed, and, in the method of illustrating them, all vain subtleties, all mysterious researches, every thing beyond the reach of common capacities, were carefully avoided.' This account of the modern historian is in accordance with the testimony of Tertullian, who flourished about A. D. 190. 'The rule of faith,' says he in his treatise 'De virginibus velandis,' 'is only one, admitting of no change or emendation, requiring us to believe in one God, Almighty, the maker of the world; and in his Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised from the dead on the third day, received up into heaven, now sitting at the right hand of the Father, and who will come again to judge the living and the dead, even by the resurrection of the flesh. This law of faith remaining, other things, being matters of discipline and conduct, admit of new corrections, the grace of God co-operating.' In this rule of faith no article appears by which Unitarians are excluded. Not a word does this creed, which, though falsely ascribed to the Apostles, is certainly of great antiquity, being at once the most ancient, and the most simple formula of the kind extant, say of the elementary doctrine of the Co-equal Three: and that there were, during the first three centuries, no small number of acknowledged Christians, who absolutely rejected that doctrine, is a fact resting upon evidence which cannot be set aside. '*Simple persons*,' says Tertullian, 'not to call them ignorant and unlearned, *who always make the majority of believers*, because the rule of faith itself,' (i. e. the profession of belief at baptism, quoted above) 'carries us away from the many Gods of the heathens to the one true God; not understanding that one God is indeed to be believed, but with œconomy (or arrangement,) *startle at the œconomy.* They take it for granted that the number and disposition of the Trinity is a division of the unity. They pretend that two, and even three, are preached by us, and imagine that they themselves are the worshippers of one God. We, they say, hold the monarchy. Latins have caught up the word monarchia. Greeks will not understand œconomy.' What can be clearer or more decisive, than this testimony of Tertullian, to the existence not merely of a large number, but even of a *majority* (*major* pars *credentium*) of simple and unlearned *Christians*, who startled at the œconomy, and professed to hold the monarchy? How naturally does Tertullian express his vexation, that those of them who were Latins, should have caught up that odious Greek word monarchia; and that even the Greeks should be determined not to understand the word œconomia, though it was a word of their own tongue, with which they should have been familiar! Poor illiterate people! Like the Unitarians of the present day, they seem not to have had heads for nice metaphysical distinctions and arrangements, and to have been most perversely sensitive in their apprehensions of any infraction of that simple rule of faith which had taught them to believe in '*One God the Father*, Almighty Maker of Heaven and Earth.'

TAKE HEED HOW YE HEAR.

In the first place, *before* visiting the house of God, there should be, on the part of the hearers, a due preparation of the heart. The most general and fatal danger existing on this subject is, that the periodical and frequent recurrence of public worship is liable to render it too much a mere matter of habit. The Sabbath comes round, and silently surprises you in the midst of your busy career; perhaps the eagerness and impetuosity of your pursuits impart to the mind an impulse, which causes it to carry along its worldly thoughts and feelings into the consecrated day; or, if you are able from circumstances to resist or avoid these influences, yet the approaching hour of worship awakens no lively feelings within you, because it has approached so often before. Take heed, therefore, lest you go to the temple like thoughtless automatons, rather than like those worshippers, who should worship the Father in spirit and in truth.

Again, there are some who do not exactly go into the house of God without a motive, but from a low, improper, inadequate motive. Some would rush away from the tedium and loneliness of their own thoughts at home; some profess that their motive is to maintain the order of society; some would go for a mere intellectual treat; some are drawn by the hope of indulging a restless, vague curiosity, or a gazing speculation. Let none of these pretexts, however specious, or however adapted to your perverted inclinations, hide from your eyes the real objects for which the Sabbath was instituted, for which God's temple was erected, and for which the Gospel is regularly dispensed. Let your main and prevailing intentions be, the worship of the Creator in acts of prayer and praise, and your own spiritual edification from the instructions you may hear.

But there are others, who would seem to acknowledge very correct and proper *motives* for going to public worship, who yet fail in cultivating a right tone of their *affections.* They do not hesitate to carry into the sanctuary a soul tinged with the feelings and passions of the world. Forgetting that God requires the service of the whole heart, they go thither, meditating on their secular plans and projects, or with loose and wandering hearts, or with an unforgiving spirit against their brother, or with the conscious leaven of habitual sinful indulgence, or inflated with pride, or fluttering with vanity, or affected with other symptoms of an undevout and frivolous spirit. These individuals perhaps *try* to worship God, and to derive benefit from his sanctuary; but their service is disjointed, imperfect, unacceptable. Their hearts are away, their hearts are not there. Now, in order to prevent these melancholy and dangerous disqualifications for a pure and perfect worship, send your hearts before you, my brethren, to the sanctuary of God. There let them rest awhile in his presence, and become refreshed from the toils and fatigues of life. There let them catch the fervor of deep devotion, the rapture of sincere gratitude, the sweetness of low humility, the calm absence of passion, and the beauty of holiness. Consider that your are going into the presence of Him, without whose will you would have been nothing; that you are going to spend one hour of your being with Him who gave you your *whole* being; that you are about to break off the thread of your usual pursuits, and bring the little sacrifice to him, who holds and preserves the very thread of your existence. Is your heart wandering? Beware, for there is the Searcher of hearts. Is passion raging within your breast? Beware, for there is One, who hath said, Vengeance is mine alone. Is indifference chilling your soul? Beware, for there is One, who taught your very blood to glow and riot along your veins, and who has a right to demand some few pulsations especially for himself. These, and such as these, are the preparations of your heart for public worship, and though it is impossible to enumerate all the various kinds which are necessary to entering on an acceptable service, since different individuals require different directions according to their different growth in grace, and spiritual attainments, yet there is one remaining preparation, which may not, must not be forgotten; and that is, the revolving in your minds of the deep and unutterable obligations under which you lie to Jesus Christ. But for him, you would have known nothing of the worship of God. But for him, you would have been even now grovelling before the shrine of an idol. But for him, the path of duty would have lain like a dark and uncertain track before you. But for him, the grave would have terminated all your prospects, and that bright hope of heaven, which throws so precious a lustre over the blackest spots of life, would never have cheered your mental vision. Therefore, never think of putting your foot on the threshhold of the sanctuary, unless you bear along with you the cross of Christ. It is not enough to go as created beings—as men—as dependents on God—go as the subjects of redemption, as the heirs of salvation—go as disciples of Christ, and carry with you the hopes, the trust, the spirit, the hearts, of *Christians.*—*S. Gilman, D. D.*

SOME HINTS WORTHY OF APPLICATION.

The spirit of content may be found in a proper estimate of ourselves; in thinking of ourselves humbly, as we ought to think. Conceit is the nursing-mother to a whole brood of jealousies and discontents. An exaggerated self-valuation, an overweening vanity, pervades all classes. The priest is worthy a better people, whilst the flock demand a wiser shepherd. The lawyer laughs at his clients, while these in their turn criticise his closing argument. The laborer thinks he works for nothing, while his employer tells him, 'tis just about what his labor is worth. This vanity leads all of us out of our own province, into that of our neighbors, and curses all with the evil eye of discontent. But, my friends, let us go so roughly no longer. He who is willing to take his proper place in society, content with what belongs to him, believing those who differ from him may be right, will usually find or make pleasant companions on his way. But the worst kind of conceit, and the lowest kind of defamation, are the results of bigotry and hateful sectarianism. I cannot, for my life, imagine a being more completely wretched, or more contemptible, than the bigot pastor, who believes that all the flowers of Zion bloom on his own hill-side; and that all the fruits of righteousness are to fall before his sickle. Have we never seen such, arrogantly assuming to hurl God's thunderbolts on each they deem his foe? By winning, and by warning, we should prove our true regard for such presumptuous zealots. We should trust they might be won to Christ, who is love, and would offer some passages of scripture for their consideration. 'Have fervent charity among yourselves; for charity shall cover a multitude of sins.' 'A new commandment I give unto you, that ye love one another, as I have loved you.' We should thus show the supremacy of love, and, by feeling as good-humoredly as possible toward such erring christians, should win them, for their own sakes, to stay their injurious abuse. But if love return void of its angel mission; if such are determined to be wanting in the fulness of the Gospel; yet even now, we need not lose our temper because they have lost theirs; but, turning to another leaf of scripture, let us warn them, hoping that if they won't see their error, or won't confess it, they may be alive to its danger. God hath made the same promise to every good man, that he made to Abraham, 'I will curse him that curseth thee.' And the Lord God hath spoken bitter doom against your bitter bigot; 'as he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.' If then, by any misfortune, you chance upon such, in your path-way to heaven, thus win them if you may; thus warn them as you must. But still, lose not your content; answer not accusation, nor railing by railing; and do not, strenuous as you may be, and have a right to be, in maintaining your religious opinions, do not let the religion of the Prince of peace, which should come by its angel spirit to guide you to content, assume the malice of a demon, and drive you to vituperation and hard-heartedness.

And, in conclusion, our comfort in life, and our usefulness, as well as our happiness, are just in proportion to our measure of content. As sands compose the earth, seconds eternity, and atoms immensity; so little, continuous virtues go to make up individual character, and the character of communities. Niagara wakes the mind, startles the eye, and fills the soul with wondering awe; but the nightly dew gives to us our bread, and the mild beams of daily light our warmth, not the wild lightning's fitful glare. So in social intercourse, we love our friends; not for their deeds of high emprise and noble daring, not for their splendid talents, or brilliant gifts of intellect and power, but for the kind looks, the lips laden with blessings, and touched by love; the gentle smile, and soft answer; the mild-beaming eye; which show that the spirit of content hath found residence within. Usefulness depends much more upon the individual's self-control, daily kindness, habitual government of temper, than upon great efforts, or striking results. Your ambitious man, feeling the risings of envy, knows not content. Your haughty man, who has not yet learned, that the world was not made for Cæsar, nor for him, will inevitably be brought down and disappointed; he knows not content. Your uncharitable man, who would blacken by his malice, finds that, despite his power, there is much that is bright and happy; he knows not content. The bigot, who finds God blesses those whom he has impiously dared to curse, mistakes his own hate when he anticipates fires of vengeance, and knows not content.

Again, there are some who remind us of the great Whitefield's quaint saying, concerning a peevish and complaining professor; when told that he was in a state of grace, he answered, 'grace was very good, but he did not want to see it grafted upon a crab-tree.' And so we sometimes meet in life those who are kind at heart, shrewd, intellectual, and just, but who yet spoil all by forgetfulness of our text. They have an unkind, sour temper, a peevish, nervous irritability, perversities, in speech or action, a morose and reserved aspect, so that we at last undervalue their good qualities, and avoid their presence.—*Rev. William G. Swett.*

[From the Advocate of Peace.]

WARLIKE CONDITION OF CHRISTENDOM.

Let us trace some of the consequences of the martial spirit, which in former times reigned in every heart, and which even now, though weakened, retains its dominion. Look to England; the supposed prosperity of this nation is believed to be the result of her military spirit. She has been almost continually, from the Norman conquest down to the present time, in conflict with some other nation. Her military posts raise themselves up in defiance all over the broad surface of the earth; her floating batteries trouble the waters of the whole world. Her military spirit has gone north and south, and east and west, for conquest. The blood of her sons has moistened every soil, the bones of her children have whitened every land. Has not the same spirit which fired the blood of the northern savage, when he overran the island now the 'mistress of the ocean,' continued to manifest itself through generation after generation to the present day? Is it not the *love of conquest*, seeking good for itself by the destruction of others, which has thus acquired and retained dominion over the remotest parts of the earth? Unlovely as is this trait of character, pirate-like, robber-like as it is, opposed directly to the self-sacrificing spirit of Christianity, till of late few have been so bold as to question it.

We allude not invidiously to England; we have selected her for an example, because it is easier to see the mist which hangs over others, than that in which we are ourselves enveloped. The same red stream flows in our veins, and this Anglo-Saxon blood is pre-eminent in the annals of warfare. We vaunt ourselves that we are as skilful in shedding blood, and as ready and willing to encounter a foe on the field of battle, as the most warlike. Our homes in this land are mainly by conquest; we fought side by side with England as her colonies; the birth-throe of our nation was in the field of blood; the martial spirit was revived in our last contest with England; and even now there are many among us ready to 'let slip the dogs of war' for a narrow strip of waste land on our eastern borders. Could we see ourselves as others see us, we need not look abroad for an instance of the deep imbuing of the spirit of war.

In fact, though the Anglo-Saxon race are lovers of the fight to a degree unsurpassed by any other, the martial spirit has been the master of the civilized world, looking down upon the lives and happiness of the common people as of no worth, regarding them as but the counters in the game. The nations of Europe can hardly be considered as ever at peace. Their nominal peace is but as a truce between contending armies, that they may rest awhile and bury their dead; continuing to stand face to face, ready at the signal to rush forward for the destruction of each other. There is no peace for the nations confronting each other with vast armaments, each jealous of its national 'glory,' proud of its strength to rend and destroy. It is never a settled calm with them.—There is nothing to bind down into subjection the conflicting elements. Even when the sun shines out over them, when the storm is hushed, the thick dark clouds still skirt the horizon; let the wind but change, and the whole heavens are hung with darkness. Whether the battle rage or not, is beyond human control. It depends on accident. A mistake in diplomacy, the irritable temper of some public functionary, the caprice of the leader of a party, a mob on the frontier, a foolish mistake of a navy officer, will pronounce the sentence of death upon hundreds of thousands, cause the widow's groan, and the orphan's cry. The lusts of the Corsican yoked seventeen populous nations to the battle-car. Human life and human happiness thus, as it were, rest on the turn of the die. There is no security for man. He holds all that he values subject to the will, to the vices, to the mistakes of a few! It is against this galling aristocracy, this worst of despotism, that the advocate for peace contends. He would deliver the world from this abject bondage, and throw down the altars of this blind butcher-god, whose murdered victims have been as countless as the sands upon the sea-shore.

S. E. C.

DR. MILNOR—A CHURCHMAN—AGAINST THE PUSEYITES.

The Rev. Dr. Milnor, in an address before the Association for Promoting Christianity, in St. George's Church, New York, of which he is rector, alluding to errors of certain theologians, in his estimation of most dangerous tendency, uses the following impressive language:

When I can bring my mind to believe that instead of taking my Bible as the guide of my faith, I am bound to dishonor this best of heaven's gifts by admitting tradition to a coequal rank; when I can be persuaded that there is a dread obscurity in scripture, even in the fundamentals of Christian faith, that renders indispensable the aid of such an adjunct in the discovery of truth; when my charity shall so fail that I consign my fellow-Christians of other names, whatever the strength of their faith in Christ and the holiness of their lives, to the unconverted mercies of God, because of their not belonging to a church governed by bishops, consecrated by succession from the apostles; when I dare assert that that order is requisite, not only to the *perfection* and *completeness* of a Christian church, but also to its very *existence*; when I am convinced that I must ascribe exclusively to the apostolical commission the derivation of the grace of the Spirit, and our mystical communion with Christ; to believe, in truth, that the sacraments of the Church are the only channels whereby the gifts of the Holy Spirit are conveyed to men; when I can see that there is an actual sacrifice in the Eucharist, and the Redeemer is really and essentially present in his natural body and blood in that sacrament; when I can relinquish the great doctrine of justification by faith alone, and substitute for it the Roman dogma of justification by inherent righteousness, or, in other words, believe that salvation is of works; when I can doubt the mercy of God in pardoning sins committed after baptism, on sincere repentance and faith; when I am willing to go back to the dark ages to be taught the doctrine of 'reserve in the communication of religious knowledge;' when I can persuade myself that I may innocently contrive expedients for diminishing the horror I have felt, as a Protestant, at the Romish practice of invoking saints, and virtually admit the doctrine of purgatory, by allowing, as innocent, prayers for the dead; when I can be so presumptuous as to claim, as a minister of Christ, the power of personally obsolving individuals from their sins; when I can so far suppress the light of truth as to go back to a heathenish respect towards images and relicts, and favor and re-admission of long-disused and superstitious ceremonies and forms; when I dare approve the contemptuous treatment of the Reformers which they have received at the hands of the Tractarians; and when, though a member and minister of that Church, which, at such a sacrifice, they redeemed from the rubbish of ages, I can feel at liberty to resort to a popish council for an explication of the Articles in which they so strenuously protested against the corruptions of Rome; when I can look with complacency and approbation upon the unwarranted attempt to stultify the framers of these articles, by reconciling their doctrines with the decrees of Trent, the very object of which was to condemn and reject them; when I can make these admissions and subscribe to these sentiments, I may join the ranks of the men of Oxford. But so long as I adhere to the Bible as my only rule of faith, and to the Articles and Liturgy of the Church of my adoption, because, as I believe, they are in all respects in harmony with its prescriptions; whereinsoever the writings of fallible men, however learned and distinguished, depart from these, I must withhold by approval, and, as far as in me lies, oppose their noxious influence.

APOSTOLIC SUCCESSION—POWER OF THE PRIESTHOOD.

The venerable dignitary begins his discourse by stating that, 'whenever the sovereign, by charter, or commission, invests certain individuals, or bodies of men, with power to do certain acts, the privilege, or exclusive power of doing such acts is strictly limited to those persons, who derive their authority in no degree from their fitness to discharge the offices to which they are appointed, but wholly and solely from the tenor of the royal commission. Thus, to give an instance which is familiar to all, there are in every county, and in every considerable town, persons appointed by commission or charter from the crown to act as Justices, or Guardians of the public peace; and by the terms of their commission, all other persons are virtually excluded and disqualified from doing, with legal effect, any of the acts which those who are named in the commission have full authority to do.' This analogy the venerable dignitary immediately applies, not only to the case of the holy apostles, (which is proper enough,) but also, with equal confidence, to the episcopal clergy of the present day, who, by virtue of their Apostolical ordination, as he argues, must have the exclusive right of engaging in the Christian priesthood. Now, in this piece of reasoning, to my mind, there is one trifling flaw. It just takes for granted the truth of his own opinion, in order thereby to prove its truth;—a convenient and, no doubt, a satisfactory mode of reasoning, to the party using it, but not quite so satisfactory to his opponents. It simply and coolly begs the whole question in dispute, between the reverend preacher, and all those Christians of other denominations, against whose practices he is arguing, and to whom he pointedly alludes in the course of his sermon. It fully takes for granted, that the episcopal clergy are a body of persons,—or at least, that there is, and must be, somewhere in the Church of Christ, a body of persons,—*invested by him with peculiar spiritual power and authority.* If indeed this be so, there can be no doubt,—it follows from the very nature of all *authority*,—that those persons must have the exclusive right and privilege of doing certain acts, and they must be acting under a special commission from Christ. This being once granted, therefore, I do not say that episcopal ordination might not be as good a method of bestowing that commission as any other, or that the episcopal clergy have not as strong claims as any others to be considered that very body of persons. But, that there is any such body of persons in the Church of Christ, or ever has been since the time of the holy apostles,—persons invested with *peculiar spiritual authority*, persons empowered to do certain religious acts which no other Christian believers can lawfully do,—is not that the very position which we deny, and which they, the episcopal clergy, have to prove? And yet, until they have proved this, is not the analogy which is here drawn between the episcopal clergy and justices of peace, a most crippled analogy? and is not the conclusion which rests upon it most lame and impotent? I see no fault to be found with the venerable dignitary's statement, so far as regards civil magistrates. Undoubtedly *they* are and must be exclusively privileged to do certain acts; and the validity of their acts depends, not on their personal qualifications, but on their special commission. But consider, my friends, why it is so, and must be so. It is solely because they are persons of actual *authority*, invested with actual *power* over the property, the liberties, and the lives of their fellow subjects. From the very nature of all *authority*, it must be confined to certain persons, and must be given by a peculiar commission. But that there are now any persons invested with spiritual *authority* in the Church of Christ, is the very question on which we join issue in this matter. We say, therefore, to the episcopal clergy, only show us your commission from our heavenly sovereign, only prove to us that you are entrusted by him with this power and authority, and we will instantly desist from our functions, quit our pulpits, and come at the head of our flocks into your churches, begging of you to give us absolution for our long continued rebellion. But we cannot, indeed we cannot, admit all this authority, which you assume to yourselves, without one title of evidence.

There is the same fallacious assumption in all the reasoning of the venerable dignitary on this subject. 'It is an opinion,' he says, 'very generally entertained, and

assiduously propagated by modern dissenters, that every Christian congregation has the right of electing its own ministers. It really would not be half so absurd to say, that soldiers have a right to appoint their own officers, or criminals have a right to elect their own judges.' Indeed, this *seems* to be placing us dissenters in a very foolish predicament; and no doubt it was so felt by all the preacher's reverend hearers. But again, on what grounds is this charge of absurdity in our proceedings founded? It is again founded on a two-fold assumption, the truth of which we absolutely deny in both its branches. It assumes, that the office of a minister of the gospel in these times, is an office of *special power, special authority* over others, like that of a captain in the army, or a judge upon the bench. It assumes, likewise, that the sovereign in this spiritual kingdom, has not merely appointed that such authority shall especially belong to the *office*, leaving his subjects the freedom of choosing the particular person who is to fill the office,—which nevertheless is a thing continually done in the best constituted of earthly monarchies,—but that the sovereign, in this case, has confined the privilege of filling this office to a certain class or order of persons. Both these assumptions I positively deny. I deny that the office of an ordinary minister of the gospel, since the holy apostles, is one of actual *power and authority;* and I deny, that if it were so, it would necessarily follow, that they who are to be subject to this authority might not have granted to them, by their rightful sovereign, some election in the appointment of the individuals who are to fill that office. I maintain on these grounds, that there is no absurdity in the freedom exercised by dissenting churches in the choice of their own ministers; but that the only absurdity is in the loose, confused, fallacious reasoning of our venerable accuser.

The same reverend preacher, on the same occasion, intimates that Christians ought to ask all dissenting ministers for their *credentials*. Here is the old fallacy, the old assumption, looking forth upon us again. Where are my *credentials*, you wish to know? I will answer that question plainly and honestly. I reply at once, that *I have none*. In the sense in which you obviously use the word, I have *no credentials*. But then I feel no shame in making this confession; for I contend that I do not require any special credentials; and the reason that I do not require any special credentials, is, that I do not affect to exercise or to possess any special *authority*. It is for *this* alone that credentials can be wanted; and this I do not profess to have. Men demand of an ambassador, or a soldier, or a dispenser of justice, to show his credentials, because he claims superiority, authority, and power. But men do not demand of servants their credentials for serving any who may choose to accept of their services; nor of friends their credentials for doing good offices to their friends; nor of a brother his credentials for helping the infirmities of his brother. Now, we dissenting ministers profess to be, not lords, but only servants, and friends, and brethren, in the spiritual bonds of the gospel, to all the members of our respective churches. What right has any man, and particularly one of 'those that are without,' (to speak in imitation of their own language,) to demand of us our credentials, for performing these works of love and of duty towards our fellow Christians? If the episcopalian turn upon us, and say, that not having any special authority from Christ, we ought not to do the things which we do, I answer, that this is the proposition which they have to establish; this again is begging the entire question in dispute betweeen us. They go on assuming and asserting this continually; but we wish to see it proved. One clear command of our Savior shall bind us. One perfect assurance of the intention of the holy apostles shall bind us. But their word shall not *bind* us.—*Rev. Henry Acton.*

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 9, 1843.

ONE CONSIDERATION IN BEHALF OF A PROFESSION OF RELIGION.

The great peculiarity of Christianity in this country is that its administration is not recognized by government as one of the institutions of society. It receives only an indirect and partial acknowledgment from the State, and for its support, diffusion and influences, as a social institution, it depends entirely upon the voluntary contributions and efforts of its disciples. We stop not to inquire whether this is the best state of things, whether some middle course between the close alliance between Church and State in the old world and their entire severance in the new, might not be found, equally favorable to religious liberty and the right of conscience, but with less tendency to indifference and neglect. Such inquiry would now be useless. The principle has here been established, that government has nothing to do with religion, and it will not be abandoned. It is to be hoped we may never see any reason or necessity to abandon it. But such being the condition of Christianity among us, one of its demands is evident enough. It demands the open and avowed profession of our faith. Here the words of our Savior, 'He that is not with me is against me,' are applicable to every individual with a solemn and peculiar force. Here it is every one's duty, not only to be a Christian, but to let it be known that he is a Christian, by the distinct and public profession of his faith. In other lands the individual profession of Christian faith may not be so important. There Christianity will be supported, its truths will be investigated and inculcated, its institutions upheld, its moral influence in a measure exerted, though thousands on thousands, in their individual life and action neglect and disregard it, for there it leans on the strong arm of political power. The State has become its guardian and defence. It has erected magnificent and imposing temples for its service and appropriated large revenues to its support. Here it has but one altar of safety, the hearts of its disciples; here is has no foundation of influence, but the number and character of its adherents. Even its intrinsic and eternal truths upon which we rely so much, are of little avail without these. Truth in itself is an abstraction. It cannot move of itself. It cannot walk and talk. It cannot present itself to men and prevail without aid. As in the time of our Savior it needs to have testimony borne to it, and here, if on any spot on earth, should this testimony be borne by every individual, and he who neglects to bear it, is most emphatically not only against his Savior and his God, but against his country, the permanency of its institutions, the happiness of its citizens. Our theory is good, that religion is a personal thing, with which the State should not interfere. But that the theory may be found safe and wise, *every person should be religious.* Every man should feel the truths of religion in his heart, and give them the control of his conscience, the direction of this life; every man should exhibit the beauty and power of religion in his character, and both directly and indirectly, on every occasion and in every way he can, profess himself and show himself to be a religious man; and if he neglect to do this, that righteousness which exalteth and which alone exalteth a nation, will be but partially prevalent, the prosperity of the nation will become its curse and the development of its physical advantages only so many roads to ruin and decay. We find sufficient evidence that Rome fell not through its unwieldly greatness, but because the philosophy of Epicurus, gained a footing among the people, sapped the foundations of their liberties by enfeebling their moral strength, gave them effeminate and luxurious habits and dissolute manners, till, at last, worn out by anarchy and confusion, sunk too low in vice and crime to resist, they bartered liberty for repose and submitted to absolute power for the sake of peace. Such has been, such must be the fate of every free nation, wherever the people become irreligious, and know no law but their passions, and fear no God but themselves.

In this country then, a strong demand is made upon each of us to become the open and avowed advocates of Christianity, the professed disciples of Jesus Christ. Our country has no defence, no security for the permanence of its institutions and the liberty of its citizens but Christianity—and Christianity has no instruments of efficacy and advancement but the numbers, the faith and affections of its professed disciples. Let it have these. Let all acknowledge the Lord Jesus Christ before men. Let our Churches be large in numbers, glorious in holiness. Let all make a profession of their faith and adorn that profession with the fruits of the spirit, and a kingdom will here be gained for Christianity such as it never possessed before, and through its holy and elevating influences, our country become indeed a name and a praise throughout the earth.

ZEAL AND CHARITY CONSISTENT. THEIR UNION NECESSARY.

In most other countries there is an established religion to which the mass of the people adhere, which is the popular religion, and in some cases almost the universal religion; and the sects that are tolerated, having little hope of overturning the establishment, or of becoming much more numerous than they are, have comparatively little of that strong impulse and temptation to sectarian ambition and proselytism that exists here, and consequently there is more of harmony and good feeling and kindness and sympathy between them. We have heard it observed by those, whose travel and observation in different lands have given them opportunity to form a correct opinion, that here we have the principle of religious liberty established by our constitutions with but little of the spirit of toleration and charity existing between different denominations, while in other countries the broad principles of religious liberty are not recognized by the laws, but more of toleration and charity prevails in the actual intercourse of sects and individuals. We cannot judge of the justness of this comparison. But whether correct or not, whether we are worse or better than others in this respect, it is clear that there is a lamentable want of charity and toleration among us, and a gross and manifest inconsistency between the avowed principles, and actual spirit and practice of most of the Protestant sects among us. *Rome* is at least consistent in her assumption and her claims, and has prescription and high and venerable antiquity on her side, and if we have to submit to any authority but the Bible, we will go back to her. But Protestant intolerance, spiritual tyranny in sects that have had their name and origin within the last three hundred years, infallibility claimed and exercised by those who pronounce the infallibility of the Pope and the Catholic Church to be a fable, denunciation against opinions, professed and reverently drawn from the Scriptures, by those who can vindicate their own opinions only by appealing to the right of private judgment, as to what Scripture teaches, freedom of conscience refused by Churches who owe their very existence to the assertion of this freedom by their fathers,—this is an inconsistency too glaring to escape observation. But cannot this inconsistency be avoided? Is this evil, which puts a weapon into the hands of infidelity and irreligion, and dims the lustre of every character in which it is exhibited, is this evil inseparable from the principles that lie at the bottom of Protestantism. Because we believe our own interpretation of Scripture to be right, must we regard necessarily every other interpretation as so fatally erroneous as to endanger salvation, and so devoid of all argument and support, as to give no claim to the Christian name? We need not discuss this point with our readers, nor need we urge them, we trust, to allow to others that liberty which they claim for themselves—but in the present religious condition of the community we are tempted to one or the other of two extremes, to which we beg leave briefly to refer,—as few find and pursue the narrow path that lies between them. The first is that of disgust and indifference. Many disgusted with the heat and animosity of sectarian warfare, become indifferent to religious truth, refuse all co-operation with those with whom they have a general agreement in sentiment, and thus fail in the sacred and imperious duty of zeal in the investigation and diffusion of Christian truth. The other extreme is this zeal in excess,—such a zeal, untempered by charity and unaccompanied by knowledge—as leads one to see no truth beyond his own creed, no piety without his own denomination, and which carries the bitterness of religious animosity into the intercourse of society, to the marts of commerce, the halls of justice, the schools of childhood, the firesides of the family. Both these extremes are to be avoided as alike unbecoming the Christian character and injurious to the best influences of religion upon the community. *We should allow nothing to disgust us with the pursuit and diffusion of religious truth.* What is truth, what does the Bible teach; what does God in the Gospel of his Son call upon us to believe, to perform, and to expect? This should be the first great inquiry of our lives, and in the ascertainment of these points, as we should permit nothing to intimidate and control, so we should permit nothing to disgust or weary us. It is truth, and truth only that does good, that sanctifies and saves, and though error may be rendered harmless, may be counteracted by the truth mingled with it, or may be held only, as truth often is, with the speculative assent of the understanding, still it should be avoided and the mind directed ever with the freest and most unbiassed exercise of its powers, to the attainment of truth. We owe this to our fellow-men as well as to ourselves, our Savior and our God. As Christianity has no altar of safety here but the hearts of its disciples, it is of the utmost importance that that altar should be guarded by knowledge and have its foundation and defence in an enlightened knowledge and earnest zeal for truth. But this zeal is by no means inconsistent with charity, and is very different from that sectarian zeal, which engages men in a contest to see who shall hold the greatest number and have the most various kinds of meetings and religious exercises,—what sect shall build the greatest number and the largest Churches and swell the newspapers with accounts of its converts and its success. Charity, we apprehend, consists not in regarding all systems of Christianity as equally true, and in being therefore indifferent as to which ultimately and extensively prevails, but in believing that all, though one may have in our opinion more of truth and good influence in it than the others, correspond more entirely to Scripture, rightly interpreted, and be better calculated to promote human happiness and virtue, yet that all, sincerely and practically received, have enough of healing truth to save the soul. It consists in remembering that we are not made judges of one another, are not endowed with an infallible knowledge of Scripture, or entrusted with the keys of the kingdom of heaven, and in being ready to exercise Christian sympathy and kindness toward all, who show forth out of a good conversation those *fruits* by which alone we are permitted to judge of *faith*. This might easily be done. Let us aim to do it; let us aim to exhibit an *union* of *zeal* and *charity* —neither suffering our charity to degenerate into indifference nor our zeal into sectarianism. Let us not desert and neglect our own opinions, what we deem Christian truth, but while faithful to and zealous for these let us rise superior to the littleness of bigotry, and cherish the conviction that the best, the living and life-giving portion of Christianity, is common in a greater or less degree to all Christians. Let all do this, and the triumph of the Gospel would be glorious. Sin and folly, infidelity and irreligion could not stand before the concentrated action of the whole Christian community. Could the cry again go forth as in the early age, 'behold how these Christians love one another,' it would, as in that early age, silently win for the Gospel a kingdom in every breast, and cause every heart to beat warm and quick with its influences and its hopes.

WHAT IS DEMANDED OF US.

The great thing now demanded of every disciple of Christ, of every one who would help forward that cause for which Christ lived and labored, suffered and died, is an earnest, thorough, practical godliness, a faithful and searching application of the principles of Christian holiness and love to personal character and to all the great interests and conduct of society.

This requirement indeed is always made of us, but various circumstances and considerations now press it upon us with peculiar force.

When we survey the field of Christianity's history, action and influence, while we find that it has always been but partially understood and imperfectly exhibited, we also find four pretty distinct epochs, each of them indicating a gradual advancement of the public mind and heart towards a juster appreciation of the character and purpose of the Gospel. The first may be called the age of mysticism. No sooner had the Apostles done and finished their work, and uninspired teachers entered upon their labors, than mysticism entered the Church, and those initiated into the mysteries of Grecian or Egyptian philosophy, set up for teachers of Christianity, and began to find, or to frame a counterpart to these mysteries in the simple truths and institutions of the Gospel. Then came the age of formalism. Some new circumstance of form or show was introduced into the administration of religion, and its observance made important and obligatory, till at last the spirituality of religion was lost sight of, and salvation made to depend upon a machinery of rite and ceremony, whose observance quieted the conscience of the sinner and brought wealth to the coffers of the Church. The reformation under Luther broke down much of this vain scaffolding on which men, without worth of character or purity of heart or life, sought to climb into the kingdom. But it introduced the age of dogmatism, and put new fetters upon the Gospel and the human mind in the place of those it had unloosed. No sooner was the Bible unsealed and opened to all, than men began to quarrel about its meaning—to leave unstudied and unapplied its clear and simple teachings, and busy themselves with some difficult passage or isolated expression, upon the right interpretation of which salvation was made to depend. For hundreds of years men have been quarrelling about *saving faith*, and overlooking that faith of the heart which is unto righteousness, have been trying to find it in the disputed and perplexing propositions of their creeds. This seems now to be passing away. It is getting to be understood that the Gospel is not a thing of meats and drinks and forms, but righteousness, peace and joy in the holy Ghost, and the age of active philanthropy and the practical application of the spirit and principles of Christianity to life and character and social condition, is being introduced. We say not that there has been nothing of this heretofore. Each of these features which we have mentioned, while they have been prominent in the periods to which we have assigned them, have mingled more or less with every age, and are to be discerned more or less distinctly at the present time. But the distinguishing Christian feature of the age is active philanthropy, and the practical application of the great moral principles and precepts of the Gospel to life and character. Men are getting weary of regarding the Bible as a mere mine of controversial divinity, and of going to it as an amory from which to draw of proof texts, and are beginning to look to its broad and general meaning, to its spirit and purpose. The declaration of the Apostle, 'If any man have not the spirit of Christ he is none of his,' and the yet more authoritative declaration of the Savior himself, 'Hereby shall all men know that ye are my disciples if ye have love one to another,' these are coming to be considered the only true tests of Christian character, and the great law of *love*, that grand moral law of God's Universe, which Christ so beautifully taught and exemplified, which is at once conservative and progressive, which, whenever it is obeyed and applied, is reforming, regenerating, elevating, sanctifying in its influence, this is the law which men are more and more desirous to obey, to apply and carry out, as it never yet has been, to its full and thorough requirements. A direct issue seems to be made, as it were, in this age, whether Christianity shall govern the world or not—whether it shall be a thing of form or life—a becoming drapery which the world wears to hide a mass of corruption and sin beneath, or a spirit and power, penetrating every form of human life and the recesses of every breast—applying ever with uncompromising fidelity its great principles, even to the plucking out the right eye and cutting off the right hand, if it cause us to offend. What is now required of us therefore, is that we thus receive and make Christianity to us a thing of life and power—that we do what we can to make it such to others. What is required of us is, that we be not satisfied with that lukewarm Christianity which comes up to that point in religion which the world allows and sanctions, which consists in a show of little decencies and a paltry exhibition of empty forms, but that we be satisfied only with that Christianity which consists in an unreserved, unlimited, unvarying obedience to the whole law of God. Let us aim to meet this requirement. Let our characters be distinguished for the lofty integrity of our principles, for our unbending resistance to the maxims and follies and vices of the world, for our conscientious adherence to right and truth, for our labors in the great cause of human happiness, for our works of usefulness and love. We may not have much in our power, but the talents we do possess, whether many or few, whether more extensive or limited in their influence, let them be consecrated to the service of God and our fellow men, to the helping forward in every way we can that great moral and spiritual regeneration of the human race, which the Gospel aims to effect, and which if it be received into good and honest hearts, and faithfully applied, it will produce.

For the Register and Observer.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. III.

Messrs. Editors,—In his third paper, your correspondent proceeds 'to inquire if the affirmative of this question can be safely inferred from the acknowledged attributes of God.' He claims to write for the Unitarian denomination, and assures his readers that they all regard inferences from the Divine attributes as *doubtful;* and that therefore they cannot see the legitimacy of any inference drawn from thence in favor of the final salvation of all men. This *doubtfulness* he fortifies by assuming that final universal happiness in a future state, is impossible; that it is incompatible with the proper distinction between the general and special providence of God; that it is opposed to the moral government of the present world; and that some great men have taught us that both scripture and reason leave us in the dark, as to this matter. This is the position in which he places the 'Unitarian denomination,' in *doubt* as to the end, and the means of grace; in *doubt* whether God wills the happiness of all men, individually, or not; in *doubt* whether it be the design of discipline, punishment or judgment to bring mankind, individually, to repentance or not; for if the affirmative or the negative of either of these inquiries be established, the *doubt* is at an end. The real believer in endless misery, is no more in *doubt*, than is the Universalist. But I do not contend or reason with the 'Unitarian denomination,' nor endorse the censure or reasoning of the 'Universalists.' I regard the statements and reasoning of my Christian brother, S. F., as his own honest convictions; and no one but myself, is responsible for my replies. The term 'Universalist,' I believe, was first employed to designate those who advocated the doctrine of universal redemption, in opposition to those who taught that Christ died for the elect only; afterwards it was applied to those who believed that all the redeemed would be finally made holy, and then happy. And in modern times it has been adopted by a class of Christians who deny all retribution or discipline in a future state, and affirm that all men will be happy, from and after the death of the body. And as I cannot advocate this latter opinion, and as S. F. does not seem to make any distinction between the above named classes of believers, each of whom have been called 'Universalists; so I deem it proper to speak only for myself: Though I doubt not there are great numbers of serious Christians who cherish a blessed hope of the sentiments I advocate, if not a firm faith in them. However this may be, let us come to the point at issue.

Does the fact that God is infinite in his power, wisdom and goodness, prove that he will finally save all men? First, let it be remarked, these attributes in Deity, exist also in man to a limited extent. Whether in God or in man, they are of the same nature as far as they go. In God they are unlimited; in man, they are limited; that is the only difference. The effect of goodness is happiness to its possessor, and to its object. In God, these three attributes are always equal, and act together by perfect consent—in man, to make him a perfect man, they must be equal, though they be limited, i. e., the perfect moral man must be as good as he is wise and powerful—so that if he be good to his friend, he will confer on him all the happiness which his wisdom and power will enable him to do, consistent with his other obligations; if he be good to his enemy, he will employ all his wisdom and power to reform and benefit him, as far as he can without improper neglect of others; if he be good to his family, he will employ all his wisdom and power to support, instruct, chasten and bless that family which he can, without neglect of duty to God and to others; and if he be a good ruler, he will do the same to his country. This reasoning is applicable to Deity without any limitation; for if he be infinitely good in himself, he must be infinitely good relatively to his creatures, and if he be infinitely good to his creatures, he must be equally so to each one of the human race in all his dispensations, from his design to create them—the agency and powers he entrusted to them—to the final consummation of their being; for infinity cannot be divided or be partial. Therefore as S. F. acknowledges the premises, that God is infinite in his power, wisdom and goodness; so to be consistent, he must admit the inference, that he will make all men finally and forever happy—not indeed, in the present life; not in their sins; not in violation of their moral agency; not without repentance and faith; but in the fulness of times, and by the perfect developement of all his holy attributes, subduing every heart to the perfect love of holiness and heaven. So I think. Yet my brother says it is impossible for God to effect this—that 'infinity' has its limits, and 'God cannot work impossibilities.' But what is meant by this impossibility? Does he mean to say that infinite goodness cannot desire, will, seek or purpose the final happiness of all his rational creatures? Then it cannot do as much as finite goodness in S. F. actually does, and would accomplish, were it not for his want of wisdom and power. He wishes the happiness of all, and had he planned the scheme of human existence at the first, by the help of infinite wisdom and power, he, doubtless, would have accomplished his wish. But God has the wisdom and power, and if he have the will, it will be done; unless some greater power defeats his, and that supposition is truly *impossible*, for God's power is infinite and therefore *unlimited*. But how does he prove this impossibility? Why, just by saying—'God cannot make morning to be evening, and evening to be morning, in the same place and at the same time.' Well what of that? That is only saying that according to the present order and movement of the planets, morning and evening cannot change places. And has that anything to do with God's ability to save all men? Has the Almighty made any such arrangement to prevent it, as he has to prevent the change of morning and evening? All order and motion and power are from God, and subject to his will; and 'all things are possible with him,' save one—'it is *impossible* for God to lie,' or cease to be infinite in any of his attributes, natural or moral. Surely the agency of man must not be supposed able 'to trig the wheels' of the car of omnipotence, on its way to develope his attributes and do his will. If a man of superior mental and moral power can exert a great influence over his fellow-men, without abridging their agency, much more can the Deity exert an infinitely greater control over all men—each man—without interfering with their agency or limiting their freedom. Thus the impossibility in the way of God, must be imaginary and not real. Yet he urges further that if God by the action of his attributes saves all men finally, he will destroy the proper 'distinction between his general and special providence.' This he says would be inconsistent, and therefore 'impossible' for him to do. He thinks Jews and Christians have fallen into a great error as to the general and special providence of God, by 'not keeping them distinct but running them one into the other.' The only distinction I am able to discover between the general and special providence of God is this, viz., general providence deals with all nations and communities for their general benefit; and special providence deals with all individuals for their individual benefit. These two providences are not independent of and distinct from each other, but two ministrations of the same government for the same ultimate object—the collective and individual good of mankind; and as by the operations of a general providence sending public good or ill, individuals may suffer innocently or be blessed without merit; so by the special, that inequality will be made equal; and every man receive the just merit and demerit of their personal characters. In all this I see nothing inconsistent with God's word or will, with human reason or the final happiness of all men.

Again he alleges the powers of human reason to be so limited, and the facts of God's government of the present world to be such, that it is mere 'presumption and recklessness' to attempt to infer the future and universal happiness of men from the Divine perfections. How does he show this? By stating that 'the attributes of God are as intimately concerned with the character of things here, as they will be with the character of things there; and therefore 'as they do not produce good without attendant evil here, they will not there.' The basis of this reasoning is this, viz., that the present life is independent of any past or future state—in itself, a perfect state of retribution—having as full a display of the attributes of God in it, as will be made in any future—and as much of heaven! Upon this ground, the future state will be as much a new creation as this—have as little remembrance of the past—sustain the same relation to God—in a word, be just like this as far as the attributes of God can make it—yes it will, in reality, be this state to future generations. I do not wonder that those who view things in this light, should not be able to see that any good is to result in a future state from the evils of this; and surely they never ought to have reasoned that the perfections of God would ever produce more happiness in any age, than they do in the present; because 'those perfections are as intimately concerned with the character of things in this,' as they ever can be with those of any age or state. But this basis of reasoning on the character of God and the destiny of man, I repudiate as not belonging to Christianity.

I think the Scriptures and sound reason unite to teach us that this life is so connected with a future as childhood is with manhood,—as seed-time is with harvest, —as a pilgrimage is with the home to which it leads; and that what God and grace begin here, they will carry on to perfection in the future. And seeing there can be no want of goodness to will,—of wisdom to provide ways and means, or of power to execute the will, so I regard it as conclusive proof that the will of God will be ultimately done by his children in all places, and they be forever happy in so doing.

Lastly, my brother appeals to Drs. McKnight, Bancroft and the incomparable Channing, as supporters of his views on this subject,—but as he gives none of their rensons for the opinion, it will be sufficient for me, in perfect respect for the authorities he has quoted, to refer the reader to the translators of the improved version of the New Testament, with Drs. Scarlett and Price as a balance of authority. And now I feel that I have fairly removed S. F.'s objections from the grounds of impossibility, the nature of providence, the principles of Divine government over the present world, and from learned testimony to my reasoning from the premises.

The premises are these—Infinite power, wisdom and goodness in God, as the moral governor of the Universe, extending over all the past, present and future. The facts connected with these premises, which are also acknowledged, are the following: these attributes, possessed by man in a *limited* degree, produce a *limited* degree of human happiness; and men of *superior* power, wisdom and goodness, have *superior* influence over other men who are equally free agents as themselves.

Inference from the premises and facts: that they, being *infinite* in God, *he* must have an *infinite* influence over human free agents for their perfect final and eternal happiness: and that without abridging their free agency or accountability. Our Savior endorsed the correctness of this reasoning when he reasoned that 'if imperfect fathers know how to give good things to their children, how much more shall your heavenly Father give good things to his children—and as the Father hath given all men to him, so the Father would draw all; and therefore all men should come to him and be saved.

Y. Z.

For the Register and Observer.

THOUGHTS ON PEACE AND WAR. NO. I.

Messrs Editors,—I suppose it to be a general sentiment among the friends of peace, that the spirit of war and the spirit of Christianity are directly opposed, and irreconcilably hostile to each other; that if they ever inhabit the same breast, they do not dwell together there; but, as soon as the one enters, the other abandons the scene. Rev. A. P. Peabody, in a recent address at a meeting of the Peace Society, seems to take a position yet stronger in regard to this subject, and lays it down as the platform of his discourse, that a disposition to encourage or justify international wars of any description, does in itself close the mind and the heart against the essential principle of the gospel; that the sentiment and feeling predisposes the mind either to reject, or to corrupt Christian truth; and consequently that those, who would labor most effectually in the propagation of real Christianity, must make it a leading object to correct public opinion in respect to war. Whether Mr. P. has made good his position or not, I wish your readers might all judge for themselves, by a candid perusal of the address. The doctrine is somewhat novel, and, so far as I recollect to have seen, may be regarded as original; but for me, I am inclined to think it is true. At least it appears to me so near the truth, that I cannot help thinking that the pacific character of Christianity, in the widest sense of the phrase, should be made a more frequent subject of discourse, both from the pulpit and the press. I have no disposition to animadvert severely on either; but I would simply query, whether the spirit of war has been sufficiently rebuked in our religious periodicals? whether the moral evils inseparably connected with this spirit, even where it has not blazed forth in actual war, have been exposed as they should have been? whether the grand design of the Gospel to bring the whole human family into a state of peace one with another, as well as with their common Father, has had that prominence among other subjects, to which it is entitled? For one, I find it impossible to answer these queries in the affirmative; and I trust you will not be unwilling to devote more of your columns to this subject than have hitherto been occupied by it. It will, I think, increase the variety of matter, and thus afford more entertainment to some classes of your readers.

It is an old maxim, 'In time of peace prepare for war.' For this I think we might easily find a substitute, which would be infinitely better: 'In time of peace guard against war.' Where the flames have subsided, quench the embers of war, and, if possible, the last spark from which a new flame can ever be *kindled*. It is vain to cry, 'Peace, Peace!' though with the voice of an archangel, amid the roar of cannon, and the tumultuous horrors of the battlefield. Equally vain the cry has often been found, while thousands were engaged in kindling a wide-spread conflagration; where all the worst passions of a nation were already in a violent ferment; ready to burst forth in a volcano. No. It is in the profound silence alone that the small, yet persuasive voice of peace can be heard. It is where no war rages and no tumultuous passions are in the ascendant, that we can cry, Peace! that we can urge the sacred claims of peace, without exciting against ourselves a degree of prejudice, that will prostrate all our endeavors to promote the cause; without forfeiting in the view of many the name of patriots, and being denounced as enemies of our country.

The present appears to me a favorable time for the advocates of Christianity to inculcate with peculiar diligence and ardor those principles of peace which are co-essential with those of Christianity. Little is now said of an approaching war with England, or Mexico, or any other nation. On the contrary, many of those whose moral principles are not the most averse to war, are congratulating one another on the prospects of continued peace, and better opportunities for that commercial intercourse, on which the wealth of nations, as well as individuals, so much depends. Ought we not, then, to avail ourselves of so favorable a season for correcting public opinion on a subject, that is vitally connected with the highest duties and interests of mankind? Few, I apprehend, *comparatively* few read the publications of the Peace Society; and for want of more patronage, those publications are

much limited. Without more co-operation in other periodicals, and especially those that are professedly religious, the change, that is so desirable in public sentiment and feeling, must advance very slowly. There is a great deal yet to be done. Scarcely a quarter of a century has elapsed, since professed Christians, with comparatively few exceptions, were ready to justify war on slight occasions. For the recovery of a little property, or the defence of a questionable point of honor, they would join a selfish or thoughtless multitude in crying, 'To arms!' And even now I am afraid that a great majority of those, who call themselves the disciples of the *Prince of Peace*, depend less on national justice and generosity for the safety of their national rights, than they do on armies, navies and munitions of war.

The considerations, suggested above, have induced me to offer for your columns a few numbers on this subject. Some of the thoughts may be familiar to many of your readers, but perhaps not to all; and it appears to me that there are two or three points of great moment, which are seldom, if ever presented in the strong light, which is desirable. I have not the vanity to promise more than many abler men have effected. My chief object in writing is to excite more attention to the subject; and if your columns are open to such an enterprize, to engage abler pens in carrying it on. Some of the thoughts I shall offer may not be generally approved, even by wise and good men, but if they are not founded on the depths of Christianity and common sense, there are those who can refute them, and let them do it. I wish for nothing more than to be brought back whenever I wander from the first principles of that religion, on which we must found all our hopes of rendering the world truly prosperous and happy.

S. W.

[From the Boston Recorder.]

THE GENERAL PEACE CONVENTION IN LONDON.

The reading community are already aware that a convention of the friends of Peace, from different parts of the world, has recently (June 22—6) been held in London. I had the privilege of being present through all its deliberations; and thinking that such a movement in behalf of an object so important, ought to be as widely known as possible, I will give, in the hope of your being disposed to publish, a brief sketch of its progress and most important results.

The Convention, first suggested two years ago by the Hon. William Jay, of New York, was called, after mature and anxious deliberation, on the basis, 'that war is inconsistent with the spirit of Christianity, and the true interests of mankind,' and for the purpose of 'deliberating upon the best means, under the divine blessing, to show the world the evil and inexpediency of war, and to promote universal and permanent peace;' a basis and a purpose to which the Convention adhered with an unusual degree of strictness.

Of the delegates appointed, 6 were from France, Switzerland and other parts of the continent, 37 from America, and 294 from the United Kingdom of Great Britain and Ireland; in all, 337, of whom about one half were present, besides an equal number of spectators. There were 18 from this side of the Atlantic; and the attendance throughout seemed to me about the same as at the great Anti-slavery Convention which immediately preceded it.

It may not, perhaps, become me to sit in judgment upon the men assembled on that occasion; but I must own I was deeply impressed with their general excellence and weight of character. I have attended many conventions, but never one which seemed to embody a larger share of moral and Christian worth. To say nothing of the delegates from America, or the Continent, there was gathered, in Freemason's and Exeter Halls, a fair specimen of the *moral elite* of the United Kingdom, such men as have been wont to lead the van in her best movements, men whom all parties in religion and politics spontaneously respect. The known character of its English, if not its foreign members, produced at the time a marked impression in its favor; and of so much importance was it regarded, that all the leading papers in London had their reporters present, to report its proceedings as they would those of Parliament itself.

The officers of the Convention were Charles Hindley, Esq., an influential member of Parliament, and a Christian of the Moravian church; and for Vice Presidents, Joseph Brotherton, Esq., M. P., and Joseph Sturge, Esq., Birmingham; the Marquis de la Rochefoucauld Liancourt, President of the Society of Christian Morals at Paris, and member of the Chamber of Deputies; and from the United States, John Tappan, Esq., Amasa Walker, Esq., and Thomas Cook, M. D., Vice Presidents of the Am. Peace Society. The Secretaries, who acted as a committee of arrangements for the prepartion of business, were Frederick Wheeler, William Grimshaw, Jr., George Wood, George C. Beckwith, and John Jefferson.

I will not repeat the names of other members, but I may just add, for the gratification of curious readers, that there were present such men as the Rev. James Campbell, D. D. one of the most popular and powerful writers in England, the Rev. John Ritchie, D. D., from Scotland, the Rev. F. A. Cox, D. D., LL. D., the venerable and learned John Pye Smith, D. D., F. R. S., John Lee, LL. D., F. R. S., &c., the Rev. James Sherman, the eloquent successor of the late Rowland Hill, the Rev. Messrs. Thomas Spencer, John Burnet and Charles Stovel; such laymen as John T. Price, the Bowleys, the Forsters, the Sturges of London and Birmingham, the Gurneys of Norwich and London; and such members of Parliament as Bowring, Cobden, Bright and Lord Grovesnor, men whose influence is felt, and felt for good, from one end of the kingdom to the other.

The business sessions of the Convention, held in Freemason's Hall and always opened with devotional exercises, continued with increasing interest for three days, and with so much harmony, that there was not a contested, hardly a divided vote on any important point. A better spirit I do not recollect ever to have witnessed in any assembly of the kind; and the Convention at its close solemnly 'recorded its gratitude to God. for the harmony which, by his condescension, had marked its proceedings.' The public meeting in Exeter Hall was somewhat thinly attended for a place so large; and yet the numbers present would have crowded to excess almost any other hall in London.

What results will yet come from the Convention, it is impossible to foresee; such meetings can do little more than furnish materials or instruments wherewith to work; but its success, so far as developed on the spot, exceeded the highest expectations of its most sanguine friends, and led to a unanimous resolve, authorizing the London Peace Society, after due consultation, 'to announce the time and place for holding *a Second Peace Convention*.'

In another article, I will quote a few of the Resolutions that were passed.

G. C. B.

CHURCH OF THE MESSIAH.

We have much pleasure in quoting from the New York Express, of the 4th inst, the following article respecting the return of Rev. Dr. Dewey, and his first services with his people. And we rejoice with the members of that important Society,—long deprived of the services of their pastor,—in his restoration to them with confirmed health.

Rev. Dr. Dewey's Sermon.—This distinguished scholar and divine, who left his large and united congregation, two years ago, to travel in Europe for the benefit of his health, has recently returned, and yesterday morning, at his Church—the 'Church of the Messiah,'—in Broadway, he preached a very interesting and appropriate discourse, upon the occasion of once more commencing his ministrations. The splendid edifice was crowded to repletion, and deep, indeed, was the interest manifested in the exercises. An appropriate hymn, written for the occasion, was sung by the choice choir belonging to the church, Mr. Timm presiding at the organ with his usual correctness and taste.

Dr. Dewey took the last verse of the twenty-sixth psalm of David as his text: 'My feet are in an even place. I will give thanks to the Lord, in the midst of the congregation.' He alluded very feelingly to the circumstances under which he had left his people, to what he had seen, and to the impressions awakened in his mind by the incidents of his travels,—the comparisons suggested to him between the institutions of his own and other countries. He alluded to the great advantages, in every thing, which we enjoy, as a people, over the other nations of the earth; animadverted upon some of our national errors, our political heresies, our tendency to making too much haste to be rich, and to the consequences of such error,—as repudiation, &c. Still, he viewed our situation as at worst better than that of other nations at best. He dilated at length upon the sacredness and responsibility of the clergyman's duties, and expressed the fervent hope, in most touching and earnest language, that he should now for a long time, without interruption, be enabled to discharge the obligations imposed on him by his pastoral relations to his flock, to the promotion and security of their best interests.

He gave thanks that he had been so happy as to find his large congregation enjoying so general a state of health, and reviewed very feelingly the losses to which it had been exposed during his absence. His enumeration of the places that were full when he left, and which he now finds vacant, was a most impressive and moving part of his discourse.

Nor was his allusion to the vacancies created, during the period of his absence, in the ranks of the clergy less so. He dwelt on the character of several of his brethren, with feeling minuteness, particularly upon that of the pious and eloquent Greenwood, late of Stone chapel in Boston. He spoke of Channing, too, but forbore to do so at much length, as he said it was his intention to devote an entire discourse to that object hereafter,—on the next anniversary (now not far off) of that eminent man's decease.

The exercises (an appropriate hymn having been sung,) terminated with the administration of the Lord's Supper, a large number of communicants gathering around the sacramental table, to join in that holy rite with their beloved and warmly welcomed pastor. We have never attended services more solemn and interesting than those of this occasion, and we cannot withhold an expression of the hope that the discourse then pronounced by Dr. Dewey may be given to the press.

SAINT BERNHARD AND JOHN WESLEY.

In the Monthly Miscellany of Religion and Letters, for September, a rich and valuable number of this excellent Journal, is an interesting paper, from which we make the following extract.

'The leading trait in the characters of the two men was a deep earnestness. Their devotion to their great object was thoroughly hearty and sincere. The work which they undertook was their genuine work, not a means to some other end. While life lasted they did not abandon it. They were not mere preachers, set apart by custom or by a transient youthful inclination for the defence of the Church and the promulgation of truth, but men who were called to the work, men whose whole souls were given up to the higher impulse which dictated their duty. It was no caprice which led the young Bernhard from a camp to a cloister, from fame and glory to a thankless service in fasts and vigils, with the prospect of being soon forgotten. The purpose which he then formed was not one to be defeated by the hard experience of a monk's life. It was no whim which led the founder of the Methodists to separate himself at Oxford from friends and society and the honors of success. People might laugh at both these men, and their friends try to turn them from their strange courses; but ridicule and persuasion were alike without effect upon men so thoroughly in earnest. They had received as by an inspiration the knowledge of what was to be their true action in the world, and in carrying out this they were never weary nor faint.

They believed it was their part to teach men the supremacy of religion over all worldly interests, to restore to the Church its rightful authority, and to build up the kingdom of Christ as the highest kingdom. Though other motives influenced them, this was ever their leading motive to action. Bernhard has been called 'a cunning monk,'—and some of his acts show that the epithet was not undeserved. But he was cunning in what he believed the cause of God. He was cunning only where stratagem would serve his turn better than open warfare. His art is a proof of his sincerity, not of his deceitful temper. And nobody thinks Wesley insincere because he held to the Church, while he gave up some of her doctrines. In the one great purpose of their lives both these men were constant, ardent, untiring. There is something beautiful in the consistency of their latest thoughts and acts with their youthful resolutions; the worn-out monk getting up from his sick bed to reconcile a dispute in a distant city, and then returning to his cloister to die;—the journals of Wesley in his eighty-fifth year breathing the same spirit of trust and hope and zeal that fired the student in his College days,—a white-haired old man, preaching daily with strong voice and undimmed eye the truths and promises which quickened his young enthusiasm. Nor does the fact that they were skilled in maintaining a fair exterior conflict with the idea of their sincerity. They were both, notwithstanding their inwardness and love of retirement, men of the world. They knew the world well, were close observers, and governed their conduct according to their knowledge. We may not call them deceivers because they did not see fit to speak their whole mind at all times, nor because they preferred to appear as well as possible. They took the world as they found it, and adapted their speech and demeanor to circumstances. And in this the customs of their Church and of society fully justified them.

It is not to be denied, that both of them were ambitious, that they loved power and a high place. No monarch ever longed more for wide temporal rule than did the self-denying Saint for sway over the Church. It was a proud day for the Cistercian Abbot when a Pope was ready to fly to him for succor, and to acknowledge the triple crown as a gift from his condescending hand. John Wesley for fifty years was a Pope to the sect which he had founded. He knew and loved his authority. All offices in the body were of his gift. He was the judge of doctrine and of practice. He could set down or put up. All discipline was from him and from his decision there was no appeal. The whole action and thought of his vast circuits were centred in him, a modest preacher like the rest. But the ambition of these men must have been subject to a higher feeling, or it would not have been content with so little pomp and display. They had that proud consciousness of superiority which disdained such worldly accompaniments as kings and nobles use to manifest their power. They had the feeling that they were made to rule. And they had evidence of their power in the unsolicited testimonies of affection which followed them, in the crowds which listened to their words, in the tears and prayers which told that there was joy in their presence.'

ERRATA.—In an article on Puseyism, in last week's paper, near the beginning, for argument, (in a few copies only,) read agreement—near the end, for doomed, read alarmed.

*** Union Pastoral Association will meet at Rev. A. P. Peabody's in Portsmouth on Tuesday Sept 12, at eleven o'clock, A. M.

SAMUEL OSGOOD, *Secretary.*

CAMBRIDGE MINISTERIAL ASSOCIATION.

The next Meeting of the Cambridge Ministerial Association, will be at Rev. B. Frost's, Concord, on Tuesday next, Sept. 12th, at 2 o'clock, P. M.

WM. NEWELL, *Scribe of the Association.*

GENERAL INTELLIGENCE.

Fall River.—The indications of renewed activity and persevering enterprize among our suffering neighbors at Fall River come to us with grateful sound and promise of the speedy renovation of that hitherto thriving and beautiful village. We learn from the Monitor—which, by the way, is now published on a sheet of the largest size with new and beautiful type—that a committee appointed to procure a lot for a Market House and Town Hall, have purchased a site formerly occupied by the Post Office, between Main and Second streets and south of Pocasset street, for that purpose, extending 137 feet on Main street. The lot contains seventy-six rods and costs $17,000. Measures are in progress for the immediate erection of a suitable building thereon

The Post Office and the Collector's office are removed to a new and commodious building next south of the Slade House.

The Monitor in alluding to an article which has appeared in the Haverhill Gazette, calculated to underrate the claims of the people of Fall River upon the charity of others, says:

If between $500,000 and $600,000 of property were destroyed by the late fire—if more than 1000 persons were without a home or a shelter of their own—and hundreds without food or furniture, or clothing except what they had on, and without the means of obtaining them, (which are the facts,) do not present 'an object of charity,' we confess we are at a loss to know what could do it.

Sailor's Home, in New York.—A late number of the New York Express contains a communication respecting the 'Sailor's Home, in New York. It is situated in Cherry St. The writer says:

'Those who visit the place at half past 12, at 7, A. M. and 6 P. M. may see a sight worth looking at. They may see 250 of the best seamen in the world, sitting down to their meal, entirely freed from the discipline of the ship, and conducting themselves with a stillness, propriety and decency that would be creditable to our most expensive and fashionable hotels. How different are the reflections and notions which such a scene inspires from what they used to be of 'Jack on shore,' then a poor, miserable, despised, neglected drunkard, let loose from bondage, and in the full indulgence of every species of sensuality. It is gratifying to observe the influence which this and kindred institutions, kept as temperance boarding houses, are exerting on the moral, physical and social habits of the sailors who frequent this port. That influence ought to be fostered by every merchant who in any way derives any benefit from the sailor, and every philanthropist who can be made to feel that seamen belong to the human family.

The number of deposits in the Savings Bank during the year it is said from this establishment alone, is very great. His money, when he wishes it, is received from the sailor, just paid off, by the Cashier, for whose acts the house is accountable, and put in safety at interest until called for, and prevented from 'burning a hole' in the owner's pocket. He is thus secured in one way at least from the thousand temptations which half an hour's walk along the streets might expose him to, and on his departure for a long and dangerous voyage, has means for providing himself with many comforts, which ere he sees the green land again, he will truly need. At this establishment likewise, as it is a public institution, conducted by benevolent and responsible trustees, he has a home where he deposits all his valuable articles, which he may not need till his return, and in case of accident to himself, may direct them to be finally disposed of to his family or friends in any other part of the country. Sailor's wills are sometimes found in the store room of this valuable institution, among their effects, after they have been lost at sea, and placed in proper hands. Their baggage is kept for them free of expense, and they are certain that in a building constantly insured with its contents, which has cost the society who holds it over $40,000, it can always be found. This in the instance of the death or change of residence of a private individual, might not uniformly be the case. The sailor therefore here, truly has 'a home,' to this place he may at any time write, and give direction, which may reach his family or friends.

Boston Custom House.—The Hon. Levi Lincoln has been superseded as Collector of this port, by the appointment of Robert Rantoul Jr. Esq. to the office. A letter, signed by Robert G. Shaw & Co, and between 400 and 500 others, mostly merchants of the city, has been addressed to Mr Lincoln, in which they express their warm and unqualified approbation of his official course, and add,—

They cannot but regret that the public is to lose the services of an officer who has uniformly conducted the business of his office in a faithful, courteous, efficient, and highly satisfactory manner; and while they offer this testimony to your official worth, they must be permitted to add an assurance of the cordial esteem and high respect with which you are regarded, as a citizen and a man.

Progress of Financiering.—A wholesale forgery was made public in New York on Monday morning. An English boy, named H. Saunders, sixteen to eighteen years of age, who has been in New York five or six years, has succeeded in obtaining about $29,000 from the banks of that city, by forging the checks of his employers, Messrs. Austen, Wilmerding & Co. He took his departure for England in the Great Western, having secured a passage under the foreign name of W. H. Taylor, of Ohio.—*Courier.*

P. S.—It appears that Saunders intended to take passage in the Western, but failed to do so. He was apprehended in this city, on Wednesday evening, on board a packet about sailing for New Orleans.

Extensive Forgeries.—Our community has been thrown into a state of unprecedented excitement and astonishment, by the development of forgeries committed by one hitherto of high standing and to an extent almost unsurpassed in the history of crimes of the sort. The forger is William Goddard of Petersham, Postmaster at that place, and member of several trading and manufactoring firms. The amount of forged paper exceeds *forty-one thousand dollars.*

Mr Goddard is a man of about thirty-five years of age, a native of Petersham, where his father and friends stand highly respectable. He has sustained a character more than usually high for integrity and active business talent for many years, and no man could have been picked who would have been deemed less likely, by the commission of such a crime, to entail infamy upon himself and shame upon his friends. No other motive is conceived than a relief from pecuniary embarrassment.

He confesses fully the perpetration of the crime, and entirely absolves his partners, who are gentlemen of high standing, from all knowledge of its commission. Of the proceeds of the forgeries, $15,000 was used for William Goddard & Co.; 17,000 for Goddard's private debts; 5200 for Hildreth & Goddard. The intention undoubtedly was to take up the paper as it became due—as he already had the $4000.

Mr Goddard was arrested on Sunday morning, and taken before Jared Weed, Esq. He pleaded guilty, and was ordered to recognize in $5000 for his appearance before the Criminal Court, on the last Monday of this month. The bail was furnished by his father-in-law, and brother-in-law, and he is now at liberty.—*Barre Gazette.*

The Burning of the John W. Richmond.—Mr. G. S. Carpenter, of the Eastern Express, writes to his agent in this city, (Mr. J. R. Hall) under date of Augusta, Sept. 4, as follows: 'The fate of the John W. Richmond is sealed. She was burnt to the water's edge this morning. The fire was discovered about 1 o'clock, and spread with such rapidity that the hands on board of her (who were all asleep) had barely time to get out without their clothing, and some were obliged to jump from the deck overboard, in order to save themselves. There is something mysterious about the origin of the fire. There had been no fire on board the boat, with the exception of that in the kitchen, from the time she arrived on Saturday until she was discovered to be on fire. Nothing remains of the splendid steamer John W. Richmond but the charred hull and the engine. The loss to the owners is severe, but they will have another boat immediately.'—*Transcript.*

Law School in Egypt.—Messrs. Arlin Bey, Solon and Rousset have recently left Paris for Alexandria. The Vice-Roy of Egypt entrusted M. Macarel with the care of finding and sending to him two professors. One of these M. Solon, has been for more than twenty years the pupil of M. Macarel, and will continue in Egypt the instruction which that learned lawyer conceived and executed there from 1828 to 1831. Arlin Bey was among the seven pupils confided to his care by the Viceroy. M. Solon is going to found in Egypt a school of general administration, and his instructions will include the law of nature, national law, general law, political economy, statistics and administration.

FOREIGN.

From Europe.—The Britannia, which arrived at this port on Tuesday brought English papers of the 19th ult.

The intelligence which she brings is not very important. In the money market, a considerable improvement from the last accounts is observed, and a firm appearance in all the produce markets, which will be noticed under their appropriate heads.

Parliament had been occupied with the Irish Poor Laws, Emigration to Canada, the Treaty of Washington, Revision of the Tariff, and the Foreign Policy of Great Britain.

Near Manchester, there had been another turnout of the factory operatives. Wales was in the same unsettled condition. In Ireland things were also in the same condition of agitation, but without any progress.

Harvest prospects looked brighter. The weather during the last ten days, had been glorious—everything that could be desired.

The British Parliament was to be prorogued by the Queen in person, on Thursday, the 24th ult

Father Mathew, the 'apostle of Temperance,' after visiting Manchester and Liverpool, had proceeded to London, where he was holding vast meetings in the suburbs, and administering the pledge to thousands daily.

The Protestant Association, at a meeting, adopted a memorial, which has been signed by the President, Vice Presidents, and other persons connected with the society, addressed to the archbishops and bishops of the united church of England and Ireland, directing their attention to the fearfully rapid spread of tractarianism, and praying their lordships to exert their influence in suppressing its extension. Memorials are reaching the right reverend prelates daily, some from bodies, as in the case of the Protestant Association, and others from particular parishes throughout the country.

We take the following from Wilmer and Smith's European Times.

The question of emigration was incidentally discussed in the House of Commons on Friday, in connexion with the Irish Poor Law Bill.

On the same night, the subject of the treaty of Washington raised a discussion between free and slave holding countries, in which the old ground of the right of search, fugitive slaves, and the British law which gives liberty to the slave when he touches our soil, was gone over. The Attorney General gave it as his opinion that, under the clause of the treaty for the mutual surrender of the criminals, if the offence of the party took its character only from the slavery of the accused, he would not, under the bill before the House, be delivered up.

The late revision of the tariff, the declaration in favor of free trade by Sir Robert Peel last session, and the general prostration of the commerce and manufactures of the country—all these subjects were brought before the house a few days since by Mr Ewart.

Parliament has been getting through a deal of business of late. The debate of Tuesday, in both Houses, fills *twenty-nine* columns of the morning papers. Apart from local politics, the most interesting speech in either House was that of Lord Palmerston, on the affairs of Servia. He found fault with the conduct of Russia, and moved for papers, winding up with a fierce assault on the Government. Sir Robert Peel explained the tenor of the special engagements between Turkey and Russia, and intimated his belief that the Porte had departed from them.

In Wales, where during the last three months, matters have been very unsettled. A great number of the obnoxious toll-bars have been abolished by order of the magistrates, and arrangements are in progress for still further reducing the number; but this concession to the grievances of the people has only emboldened them to raise their demand.

In Ireland, matters continue stationary. One or two exciting debates have taken place in Parliament on the subject of the present anomalous state of that country, which have exhibited some of the members of the Conservative party attacking, with great bitterness, the do-nothing policy of the Government. Neither the rent nor the exertions of O'Connell suffer any diminution. Foremost in the parliamentary fight has been Lord Brougham, to whom the present condition of Ireland is a source of great uneasiness, and who, for the purpose of putting an end to it, has been thrusting his services on the Government; but they have repulsed him.

House of Lords—Thursday, August 10.

Irish Repeal Agitation.—Lord Brougham laid on the table a bill for the suppression of seditious proceedings and unlawful meetings, observing that it was the same measure by which, in 1833, an effectual stop was put to the disturbance of the public peace, and that he had no doubt it would be productive of the same effect now.

London Money Market.—A considerable improvement took place in the English funds last week, and though prices afterwards receded somewhat in consequence of large sales made by the Chancery broker, the continuance of fine weather has imparted additional firmness to the market.

The confirmation of the conclusion of peace between Mexico and Texas, brought by the steamer Caledonia, has produced a renewed and animated demand for the bonds of the former country, which have brought 35 1-2 to 36 for Fives, and 10 to 10 3-4 for Deferred.

Spain.—The following picture of the deplorable state of things in Spain, is from a letter of Mr. Walsh to the National Intelligencer. He speaks thus of Espartero, and of the difficulties he had to struggle with in giving any stability and permanency to the government.

Among the reflecting and best instructed of the foreigners at Madrid but one opinion prevailed: Espartero was deemed the only leader who could achieve any stability of government and national coherence; his popularity was, however, so far undermined by false charges, adapted to reigning prejudices in the different divisions of the kingdom and the municipalities, and subalterns in the army subject to corrupt influences, that if he could have triumphed over the insurrection, he would have insuperable difficulty for any regular or tranquil administration of affairs. This struggle was considered the beginning of a series of conflicts, not merely for power in the Royal Government, but for ascendancy in the antagonist provinces, cities, and even villages, and among military forces, split into political and personal parties, and driven in different directions by numberless secret societies.'

MARRIAGES.

In this city, on Monday morning, by Rev. Mr Lothrop, P. S. Fisk, to Helen Maria Clapp, youngest daughter of Wm W. Clapp, Esq.

In this city, on Monday evening, by Rev. Mr Young, Rev. Frederic D. Huntington to Hannah Dane, daughter of Epes Sargent, Esq.

On Tuesday morning, at the West Church, by Rev. Dr. Lowell, Mr Benj B. Boardman, Jr, to Miss Sarah B, daughter of James Dennie, Esq.

On Tuesday evening, by the Rev. Mr Robbins, Mr Joseph Lovejoy, to Miss Margaret G. Homer.

In Edgartown, Sept 3, by Hon Leavitt Thaxter, Mr Isaac Norton, to Miss Lydia Norton Bailey of Farmington, Me.

At Lebanon Springs, 23d inst, Charles N. Emerson Esq. of Boston, to Frances E. daughter of Hon. Henry Shaw, of Lanesbor'o, Mass.

In Sturbridge, on the 23d ult, by Rev. Edward Turner, grandfather of the bride, Mr Benjamin Congdon, to Miss Nancy Weld, daughter of Caleb Weld, Jr. Esq., of Sturbridge.

DEATHS.

In this city, Mr Harvey Vose, 45.

On Sunday, after a severe illness of six years, Christopher Gore, Esq. 55.

3d inst., Augusta, daughter of Chas H. and Elizabeth C. Brown, 2 years and 21 days.

On Monday evening, Lucy P. wife of David Whiton, Esq, and only daughter of Joseph H. Dorr, Esq., 27.

On Tuesday evening, Granville Ellis, youngest child of Charles B. and Elizabeth Darling, 14 mos.

Sept 4, Mr James Cross, 40.

At Jamaica Plain, Roxbury, on Sunday, Mr Philip Wentworth, 88.

In Braintree, on Monday evening, Mrs Caroline, wife of the Hon. Benj V. French, 45.

In North Bridgewater, the 4th inst, of Typhus fever Elizabeth, youngest daughter of Nathan Hayward Esq. aged 13.

In Abington, Aug 20, Mrs Hannah Nash, 93.

In Waltham, Aug 30th, Harriet Adeline Plympton, only child of Mr Francis W. Bacon, 4 mos.

In Ipswich, 3d inst., Mrs Mary Ann Fessenden, wife of Mr Dexter Dana, 38.

In New Bedford, 28th ult., Robert Winthrop Clifford, son of J. H. Clifford, Esq., aged 17 mos.

In Berwick, Me., suddenly, night of the 19th ult., Rev Joseph Hillard, aged 69, a graduate of Harvard College in 1798, and formerly Pastor of the Congregational Church in Berwick.

Deaths in Boston, during the last week, 73—a larger number than has ever occurred in the same space, except during the prevalence of the yellow fever and cholera, several years ago.

In Holliston, Sept 2d, Susan Elizabeth Morse, daughter of Hiram A. and Marianna B. Morse, aged 12 years.

In Pomeroy, Ohio, Mrs Harriet M., wife of Dr. Estes Howe, formerly of Boston, 29.

In Jersey City, N. J., 31st ult, after a lingering illness, Mary Ann, wife of Benj Underhill.

In Valparaiso, May 5, of pulmonary disease, Mr John T. J. Bowdoin, son of the late Gov Winthrop, 47.

GREENWOOD'S WORKS—Lives of the Apostles, 16mo; Chapel Liturgy, 5th edition, 12mo; Sermons to Children, 12 mo—do of Consolation; Social Services for Sabbath Schools, 18mo.

Received and for sale by WM. CROSBY & CO., 118 Washington st. s9

REV. MR DAMON'S ADDRESS, delivered at the Consecration of the Cemetery at West Cambridge, June, 1843.

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THE SUBSCRIBER'S School for Young Ladies will be re-opened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.

s9 4t JOS. HALE ABBOT.

MONTHLY MISCELLANY for September, edited by Rev. E. S. Gannett. Contents:
The Poetry of Manufactures.
Questions and Hints.
Saint Bernhard and John Wesley.
The Importance of Religion—a Sermon.
The Goodness of God.
The Trinity not a doctrine of Scripture.
A Sabbath morning at Pascagoula.
The Christian life not an easy life.
Notices of the late Rev. Dr Greenwood.
Notices of Books, Intelligence, &c.
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Gun's Domestic Medicine, or poor mans friend in the hours of affliction, pain and sickness. This book points out in plain language, free from Doctors terms, the diseases of men, women and children, and the latest and most approved means used in their cure and is intended expressly for the benefit of families. It also contains descriptions of Medicinal Roots and Herbs of the United States, and how they are to be used in the cure of diseases.

Neander's History of the Christian Religion.

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Rooms No. 96 Washington st. aug 19

FOR THE BENEFIT OF THE DEAF.

THIS is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'

THOMAS E. PRESSEY.

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No 2 State st, Newburyport.

CHARLES WHIPPLE.

Sold also by Henry Whipple, Salem. a 19

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JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.;—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.—Brattleboro' Vt; Savannah, Geo.; Mobile, Al.—Akon, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

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July 15.

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REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., George S. Hillard, Esq., Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sergeant of Philadelphia. j15

SCH

POETRY.

For the Register and Observer.

MY BIBLE.

Lamp of my feet where other light has failed me,
How shall I bless thy never-clouded beams!
Troubled and dark had been my path without thee,
As a long night of varied, fearful dreams.

Ages have passed since first thy matchless splendor
Burst on the nations turning night to day!
Since then with God thy fountain and defender,
Nations have meekly bent beneath thy sway.

Light of the world, the mourner's arms embrace thee,
Since thou alone canst penetrate the tomb—
Hopelessly desolate and dark without thee—
And dissipate its thickest veil of gloom.

Hope of the stricken, strength of the despairing,
Light, solace, peace to all who will believe,
Unchanged, thy messages of truth declaring,
Shine on! we wait thy guerdon to receive.

Casket of gems culled by a Father's pleasure
For sinful man, from Heaven's exhaustless mines,
Thou hast the pearl of price, the earth's one treasure,
Which, though unheeded oft, serenely shines.

Not till eternity unveil its glory
That we may know as we shall then be known,
Will all the wonders of thy priceless story
Burst like a flood from God's unclouded throne.

Blessings upon thee for the weak supported,
The dying comforted, the lost restored,
Oft in thy high and holy mission thwarted,
Yet breathing ever love's sublime accord.

Boston, Mass. H. J. WOODMAN.

THE USE OF FLOWERS.

BY MARY HOWITT.

God might have made the earth bring forth
Enough for great and small—
The oak tree and the cedar tree—
Without a flower at all.

He might have made enough, enough
For every want of ours—
For luxury, medicine and toil—
And yet have made no flowers.

The ore within the mountain mine
Requireth none to grow;
Nor does it need the lotus flowers,
To make the rivers flow.

The clouds might give abundant rain,
And nightly dews might fall,
And the herb that keepeth life in man
Might yet have drank them all.

Then wherefore, wherefore were they made,
All dyed with rainbow light—
All fashioned with supremest grace,
Up-springing day and night?

Springing in vallies green and low,
And on the mountains high,
And in the silent wilderness
Where no one passes by?

Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man?
To beautify the earth?

To comfort man—to whisper hope
Whene'er his face is dim:
For whoso careth for the flowers
Will care much more for him!

MISCELLANEOUS.

THE HUGUENOTS IN AMERICA.

'This band of the Huguenot brothers was a great acquisition to the infant colony of South Carolina. They were before the English in many of the arts, and better understood the cultivation of land. No testimony can be more honorable to them than the effect which their own conduct produced, while their marriages, solemnized by their own ministers, were declared illegal, and themselves pronounced aliens. Under this sore injury, for they had purchased their lands with a promise of the most entire freedom of religious and civil toleration, they preserved a peaceable and quiet demeanor, returning good for evil.

We have seen that they finally obtained an act establishing their legal rights, and in the course of a few years the antihpathy of the English melted away; intermarriages took place, and the most perfect harmony existed between them and the French refugees. Indeed, so complete has been the amalgamation, that the distinctive appellation of Huguenots is almost lost.

Many illustrious names might be mentioned, that stand recorded in the annals of South Carolina; that of Gabriel Manigault ought not to be omitted. He early saw the evils of slavery, and felt its embarrassment, refusing to trafic in human life, or to transfer from their native land this unfortunate race. His own slaves he treated with uniform kindness.

In connexion with the name of Manigault we have thought it might be gratifying to see a letter written by Judith Manigault, which we have extracted from Ramsay's 'History of South Carolina,' as particularly applicable to our subject. It was written in French, as probably all their communications were; this may be the reason why more documents have not been preserved. This lady when about twenty years old embarked for Carolina, by the way of London, in 1625. After her arrival she wrote to her brother, giving an account of her adventures. The letter is thus translated.

'Since you desire it, I will give you an account of our quitting France, and of our arrival in Carolina. During eight months we had suffered from the contributions and the quartering of the soldiers, with many other inconveniences. We therefore resolved on quitting France by night, leaving the soldiers in their beds, and abandoning the house with its furniture. We contrived to hide ourselves at Romans, in Dauphiny, for ten days, while a search was made after us; but our hostess, being faithful, did not betray us, when questioned if she had seen us. Thence we passed to Lyons, and thence to Dijon, from which place, as well as from Langres, my eldest brother wrote to you; but I know not if either of the letters reached you. He informed you that we were quitting France. He went to Madame de Choiseul's which was of no avail as she was dead, and her son-in-law had the command of every thing; moreover, he gave us to understand, that he perceived our intention of escaping from France, and, if we asked any favors from him, he would inform against us. We therefore made the best of our way for Metz, in Loraine, where we embarked on the river Moselle, in order to go to Treves, thence we passed to Coblentz, and thence to Cologne, where we quitted the Rhine to go by land to Wesel, where we met with an host who spoke a little French, and who informed us we were only thirty leagues from Lunenburg. We knew that you were in winter quarters there by a letter of yours received fifteen days before our departure from France, which mentioned that you would winter there. Our deceased mother and myself besought my eldest brother to go that way with us; or, leaving us with her, to pay you a visit alone. It was in the depth of winter; but he would not hear of it, having Carolina so much in his head, that he dreaded losing any opportunity of going thither. O what grief, losing this opportunity of seeing you at least once more has caused me! How have I regretted seeing a brother show so little feeling, and how often have I reproached him with it; but he was our master and we were compelled to obey. We passed to Holland, to go thence to England. I do not know exactly the year, whether '84, or '85, but it was that in which King Charles of England died (Feb. 1685). We remained in London three months, waiting for a passage to Carolina. Having embarked, we were sadly off; the spotted fever made its appearance on board our vessel, of which disease many died, and among them our aged mother. Nine months elapsed before our arrival in Carolina. We touched at two ports, one a Portuguese, and the other an Island, called Bermuda, belonging to the English, to refit our vessel, which had been much injured in a storm. Our Captain, having committed some misdemeanor, was put in prison, and the vessel seized. Our money was all spent, and it was with great difficulty we procured a passage in another vessel. After our arrival in Carolina we suffered every kind of evil. In about eighteen months our elder brother, unaccustomed to the hard labor we were obliged to undergo, died of a fever. Since leaving France we had experienced every kind of affliction, disease, pestilence, famine, poverty, hard labor. I have been for six months together without tasting bread, working the ground like a slave; and I have even passed three or four years without always having it when I wanted it. God has done great things for us in enabling us to bear up under so many trials. I should never have done, were I to attempt to detail to you all our adventures. Let it suffice, that God has had compassion on me, and changed my fate to a happy one, for which glory be unto him.'

The writer of this letter was the mother of Gabriel Manigault, before alluded to, who, during the revolution, by his great prosperity, was enabled to loan the asylum of his persecuted parents two hundred and twenty thousand dollars, for aiding its struggle for independence. We have taken pleasure in copying this letter, as it is almost the only one preserved. Many of the same nature, probably recounting even greater hardships and sufferings, were sent to France from the unfortunate exiles. But those were happy who succeeded in escaping from their native land. The misery of many, who made the attempt and were arrested, can hardly be surpassed. 'Three of the nine Presidents of the old Congress which conducted the United States through the revolutionary war, were descendants of French Protestant refugees, who had migrated to America in consequence of the revocation of the Edict of Nantes. The persons alluded to were Henry Laurens, of South Carolina; John Jay, of New York and Elias Boudinot, of New Jersey.'

'It is much to be regretted, that we have not more private journals and notices kept by the Huguenots. If such there were, probably they may have been transmitted to their own country, forming a most interesting detail for collateral branches of the families, in their native language.

We may naturally conclude, that the acquisition of lands was among the inducements of the refugees to come to this country. They generally bought lands, and some of them had means of purchasing large tracts, which they portioned out and sold low to their distressed brethren. We do not hear of any instance of oppression among them, either exercised towards each other or Americans. In South Carolina they very generally adopted the Episcopal mode of worship. The French Calvinistic church in Charleston adhered to its peculiar worship. It was built about 1693. The time of worship was regulated by the *tide*, for the accommodation of the members, who, many of them, came by the river from the settlements round. We can hardly imagine anything more picturesque than these little boats, borne on the water and filled with noble and daring beings, who had endured danger and suffering, and risked their lives, for the spiritual life of the soul. Often the low chant was distinguished amidst the dashing of the oars, and sometimes an enthusiastic strain swelled on the ear, like those which proceeded from the lips of the martyrs when the flames curled around them.

It is surprising that so little of rash enthusiasm marked the conduct of the French refugees in this country; theirs was evidently a religion founded on principle. We hear of no fanatical preachers amongst them, no soothsayers or prophets; the flame burnt bright and steady; it lighted them on the pathless ocean amidst toil and privation, and warmed them amidst the rigors of our climate. They seem to have been free from all exaggeration. Their memorials to government are simple and concise, and bear every evidence of truth. When they are obliged to petition for rights, it is done in a calm, conciliatory manner, and with no language or statements calculated to inflame. This is the more extraordinary, from the impetuous constitution of Frenchmen, and the keen sense of wrongs they had endured in their own country. This character of forbearance, of integrity, and perseverance, marks them wherever they settled, in the cold regions of the North or the milder climate of the South. How fully is one truth illustrated, that a sense of duty is the real principle of greatness, makes all men act consistently, however separated by country or circumstances, and gives that energy to the mind which enables it to bear hardships and withstand temptations. Who does not feel that there is more to be reverenced in the exiled Huguenot, who has forsaken all from the highest sense of duty, who has uniformly placed his confidence in God under the severest trials, who, when wronged, has forgiven the oppressor; and, undismayed, has pressed forward to an immortal inheritance;—who does not feel, that he is more an object of reverence than the mighty monarch who exiled him? It is those in whom the power of virtue is formed and matured, that are truly great. It matters not how many millions a man may command, the next day may strip him of all; but the *undying principle* of duty is his own, and can only be surrendered by his will. The history of the Huguenots would be an enigma without this key to human power; but he, who feels this undying principle, cannot be trodden under foot, for he holds fast the inward consciousness of his own worth, which supports him under every oppression, and makes him strong to endure,—a strength derived from genuine piety, and a deep sense of Christianity enjoined by its author.'

THE SOLDIER'S DOG.

The Editor of the Philadelphia U. S. Gazette, J. R. Chandler, Esq. in a recent visit to Montreal, gives the following incident illustrative of the character of the Dog, which is exceedingly interesting:

'The great attraction for the young folks in this city are the parade of the two regiments of British soldiers. The 'Champ de Mars' is beautifully adapted not only for the evolutions of a regiment of about a thousand, but also for the large number of both sexes who gather to see the military display and to hear the music of the two fine bands.

On Tuesday morning the Highland regiment was out for a special display, and the movements were marked by a delightful precision; but I noticed that the ladies were greatly attracted by the musicians, who on *that* occasion were in rich Tartan, having in front five full dressed pipers. These men wore in their caps a single straight feather, that looked as sharp and fierce as in the best days of Rob Roy; while their legs, naked upward from the knees, had quite a summery appearance.

As the battalions marched I noticed that the only being that ventured upon the military ground besides the military themselves was a large black dog. He seemed to understand the orders of the Colonel, and though he could neither aid in 'taking open order' with the 'rear rank,' nor in wheeling into columns with the whole, yet he evinced much tact in avoiding the tread of the soldiery in their rapid movements, and that without evincing any of that haste which is unbecoming a gentlemanly dog. When the music joined the regiment the dog took up his march with the band and seemed pleased with the rich Scotch airs to which the battalions marched. He evidently understood them and evinced both taste and politeness by making no sign of approval until the musicians had completed a tune. The dog had completely got into the spirit of the time and place and was enjoying the parade and music with special gusto. There was a place in the rank of the musicians unfilled, and the dog took his position there and completed the square as they marched in column.

At length there was a halt, and almost immediately the band struck up that plaintive Scotch air to which Dempster sings his words of the 'Irish Emigrant;' it was exquisitely performed. The poor dog, however, left the rank, walked slowly the distance of a rod or two and sat quietly down, throwing his head a little one side as if to catch every note of the tune, and evincing a sort of melancholy pleasure in the performance. At length the music ceased, and the dog rose slowly, and with a sort of measured step, left the parade.

Poor dog, he had been the property of one of the musicians; his master whose place was vacant in the band, had brought him across the Atlantic, and during the sickness, which ultimately laid him in the grave, he was wont to play the tune which the band had just performed. The dog had learned to love music, for the sake of his master first, and then for music alone; but that tune awoke the memory of other days as clearly and distinctly as you and I recall to the memory of each other, some kind and heart-broken friend whom fate has brought to an early grave.

I would have given money for such a dog, but it would have been a shame if not a sin to tear him away from such associations, and so I left the animal to follow the rich tones of the band, delighted with the music and doubtful feelings and recollections which it called up—to listen wishfully as some mournful air awoke an indistinct reminiscence of other days—and then when every instrument poured out in mournful cadence the cherished notes that his fond friend and master was wont to give to 'Mary,' to shrink away and moan a melancholy accompaniment.'

NEW ENGLAND SUPERNATURALISM.

By J. G. Whittier.

'There be not beggars in this country, but witches too many.'
Josselyn's 'Rarities of New England.'

'Yankee supernaturalism, forsooth!' sneers the reader: 'What has your pedling, speculating, 'cute New Englander to do with matters beyond and above the conception of his sharpened five senses? Can he afford to tenant his houses with ghosts, who never pay rent? Can he sell city lots in Dreamland? In the midst of his steam-boats and rail-cars—in the whirl and buzz of his machinery—the rattle of his 'notions'—the chaffer of his bargaining,—can he hear the low voice which speaks from the Invisible? Ever in a hurry—swallowing his food as he does his physic, as if to taste were perdition—driven through the loom of life like the steam-sent spindles of his factories—plunging from one speculation to another, as if the fiery foot of the Evil One were fagging at his nether extremity,—what can he know of that deep, dark lore, that sublimated abstraction of soul, which has enabled the still, contemplative German to people even this material nineteenth century with the Shadows and Shapes of the World's Childhood? With senses dulled to everything but the chink of the 'all-mighty dollar,' and the true stamp of the genuine bank-note, is he not what Dr. Buchanan would call an 'unimpressible subject!'—A man who has unconsciously revived the old Devil-worship of the early heretics—who bows down to the Demon of Thrift, according to the evangel of Dr. Franklin's Almanac—and has set up the money-changing temples of his faith all over the land, like altars of Baal in Jeroboam's Israel,—What has he to do with the deep, silent workings of the inner life—the unsounded depths of that mysterious ocean, upon whose solemn shores the loud foot-falls of Time find no echo?'

Nay, reader, this thrice-refuted abuse we will charitably pass to the account of thy ignorance of the facts in the case. Beneath the outward mask and habitude of the New England character there is a spiritual activity—an under-current of intense, earnest thought—an infinity of Belief—a capacity for Faith in its most transcendental possibilities. The careful observer will heed, above the din of practical and superficial Yankeedom, the low, deep questionings of the Future—the utterance of strange hopes and fears, from spirits nervously conscious, amidst the hurry and glare of life's daily presentiments, of the growing and deepening shadow of the Eternal and the Infinite. He will discover no infrequent traces of the Old Superstition—that dark theory of the Invisible World, in which our Puritan ancestors had united the wild extravagances of Indian tradition with the familiar and common fantasies of their native land; and that gloomy, indefinite awe of an agency of Evil which their peculiar interpretations of the Sacred Volume had inspired;—a theory which threw a veil of mystery over the plainest passages of the great laws of the universe—agitating their entire community with signs, and wonders, and dark marvels—poisoning the fountains of education, and constituting a part of their religion. He will find that we, too, can

——'listen to our fond thoughts
Until they seem no more as Fancy's children;
Yea, put them on a prophet's robe, endow them
With prophet-voices;'

—that our 'young men can see visions, and our old men dream dreams.' What means, for instance, that strange, vast, unsubstantial frabric, rising suddenly, like the genii-built palaces of the Arabian Nights, in the heart of Boston? Consider well that Temple of the Second Advent—its thronging thousands, with wild, awe-stricken, faces turned towards the East, like Mussulmen to their Kebla, in hourly expectation of the down-rushing of the fiery mystery of the Apocalypse; waiting with trembling eagerness and 'not unpleasing horror' to behold with the eye of flesh the tremendous pageant before which the elements shall melt and the heavens flee away—the Baptism of a World in fire; In what age or quarter of the world has the Supernatural in man taken a more decided and definite shape than this? Look at the nightly gatherings of the 'Disciples of the Newness,'—grey, thought-worn manhood, and young, dreamy beauty, catching inspiration from the Orphic utterance of modern prohecy, and making glad the weary Present with sunny glimpses of a Transcendental Millennium. Look at Magnetism, with its fearfully suggestive phenomena, enacting daily in our midst marvels which throw far into shadow the simple witchcraft of our ancestors. What are those but present manifestations of the unearthly and the superhuman bursting up through their crust of conventional and common-place existence?

A GOOD REASON.

An old farmer, who had a fund of shrewd sense, and a prominent person in town affairs, being one year a 'Select man,' had to preside over the annual meeting of the citizens; and after he had read, among other things, the names which had been put into the jury box, a man got up and asked why his son's name had not been put in as a candidate for juror. To which he immediately replied:—'The Selectmen considered the office of juror as requiring great prudence, discretion and intelligence. It was a situation demanding judgment, caution, clear sense, integrity, firmness, and a just regard for the the right of others,' then, turning to the inquirer, he added, '*in all of which we consider your son deficient.*' Turning to the people with impudent coolness, which I cannot describe, he inquired: 'Is there *any other person* who wishes to know why his name was not put into the box?'

A CONVERTED SEMINOLE.

Husti-coluc-chee a converted Seminole Indian, is preaching at Reading, Pa. to large audiences, in the German Reformed Church. The Gazette states that he is a nephew of Osceola, the celebrated Florida warrior, whom he is said to resemble very strikingly; is about nineteen years of age, tall, stout, and altogether of a fine appearance. He speaks English well, uses simple language, and is graceful in his gestures. It is his intention to return to his tribe as a Missionary of the Gospel.

DEAD LETTER OFFICE.

The dead letter office in the Post Office at Washington is a great curiosity. Dead letters are returned to the general Post Office with the quarterly accounts from the 13,000 post offices which now exist. The envelopes are taken from the packages by one clerk who ties a string round the contents and casts them into a basket—the clerk assorts them and compares them with the post bills—sending the letters to the clerk to be opened—on opening the letters containing no valuable enclosure are thrown into a basket and destroyed. Those containing valuable enclosures are returned to the office where they were mailed and sent to the owner if found. If not claimed, it is placed into separate fund, and the amount recorded, so that it can be paid to the owner at any future period if claimed. They open about 250,000 letters a quarter, there are now several cart loads in the office unopened. The work of opening and assorting them is very tedious and laborious.

REVOLUTIONAY ANECDOTE.

On the 9th of August, 1778, the army under command of Gen. Sullivan landed on Rhode Island. A detachment of three hundred men, under the command of Col. Laurens, Lieut. Col. Fleury, and Major Silas Talbot, marched to the vicinity of the British lines. Major Talbot rode about a quarter of a mile in advance, and at some distance discovered four men armed with cutlasses, but as he could see no fire arms he rode up and demanded what they were doing. Thinking him a British officer they began to make excuses. He directed them to march out and then ordered them, one at a time, to deliver him their hangers, which they did. He then told them they were prisoners. The writer of this article saw Major Talbot when driving them before him.—*Prov. Journal.*

BLAIR'S SERMONS—London edition, Professor of Rhetoric and Belles Lettres in the University of Edinburgh, 5 vols, 8mo, London—for sale low by W. CROSBY & CO, 118 Washington st. a12

PROPOSALS

FOR PUBLISHING a Monthly Periodical, to be called THE CHILD'S FRIEND; designed for families and Sunday Schools; Conducted by Eliza L. Follen.

The plan of the 'Child's Friend' is similar to that of the 'Christian Teacher's Manual,' published in 1828. This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul.

Our views upon methods of instruction are best explained by a quotation from the preface to the work above referred to. 'In our remarks on the method of religious instruction, we shall be guided by the general principle that every plan of education is good and true, only so far as it is founded on human nature; that accordingly the first duty of a religious instructor is to study the nature of childhood. We wish to show the truth and the importance of the idea that childhood besides it being a preparation for future stages of life has an importance of its own as well as every other period of human existence. The peculiarity of infant nature is evident in every action of the child, in its feelings, thoughts and expressions; and every plan of education must fail if it be not adapted to this peculiar character of childhood. We therefore wish to impress all those who undertake the guidance of the infant mind with a sincere and tender regard for the sacred rights of infant nature, according to the words and example of Him, who said 'Suffer little children to come unto me and forbid them not;'for of such is the kingdom of heaven.' In stating what materials we shall use in this little work, we must again quote from the same authority. 'We shall select our subjects from the word and the works of God. We shall recur to the real world and that of fiction, for such topics as seem to be best adapted to lead the minds of children to the knowledge and love of the universal Father.'

The 'Child's Friend' will be published on the 1st of every Month, commencing in October next, each No. to contain 36 pages, 12 mo., printed on fine paper and good type, making 2 vols. a year, with Title Page and Index, of 220 pages each.

Terms—One Dollar and Fifty Cents Per Annum, payable in advance, or 4 copies to one address for Five Dollars.

Clergymen, Superintendants of Sunday Schools and all others interested in the subject of Education, are respectfully requested to render such aid as may be in their power to promote the circulation of the work.

Subscriptions Received by WILLIAM CROSBY & CO., No 118 Washington street. j8

THE PNEUMATIC SHOWER BATH,

PRICE $1.50.

INVENTED, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. a29

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1.00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.
f25 3m ABEL SPAULDING.

BOOTS! BOOTS!! A large assortment of Gents Calf Sew'd and Peg'd Boots, may be found at low prices, at BELL'S, 155 Washington st. a5

ONE PRICE SYSTEM.

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our Customers are assured that we still adhere strictly to

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WINDLASS BEDSTEADS,

AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. There are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and especial attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

ANOTHER SUPPLY of Mrs. Ellis's Wives, Women and Daughters of England, the best edition, at only fifty cents for the three works. W. CROSBY & CO, 118 Washington st. a19

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching, Perennial Flowers,' &c. For sale by WM. CROSBY & CO, 118 Washington st. a19

DEVOTIONS OF THE DEAF AND DUMB. A paraphrase of the Lord's Prayer, with an introduction on the nature of Prayer; written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Pub-

PLEASE READ THIS!

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to us to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO

Boston, Feb. 3, 1843.

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

SCHOOL FOR YOUNG LADIES.

A GENTLEMAN, having a pleasant and healthy location, within about twenty minutes ride of the center of one of our pleasantest county towns, would receive into his family several Misses, to be instructed in studies suited to their years, by a young lady residing in his family, well qualified for the duty. Every proper attention will be given to the health and manners, as well as to the moral culture and discipline of the pupils. Inquire at this office. m27

NEW BOOKS—The False Heir, by James—The Last Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

GAITER SHOES, only $1,00, for the best quality of Ladies Gaiter Shoes, of different styles, at BELL'S, 155 Washington st., opposite the old South Church. a5

PRODUCTIVE FARMING, or Familiar digest of the recent discoveries of Liebig, Johnston, Davy and other celebrated writers on Vegetable Chemistry, showing how the results of tillage may be greatly augmented, by Joseph A. Smith; The Attache or Sam Slick in England; Murray's Encyclopedia of Geography, part 12—just received by W. CROSBY & CO, 118 Washington st. a12

CHILDREN'S SHOES of every style and quality, made of the best materials and with particular care—persons who may be in want of Children's Shoes, will do well to call before purchasing elsewhere, as they may depend of first rate article on reasonable prices, at T. H. BELL'S, 155 Washington st. j29

FRENCH SHOES!—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 155 Washington st. a5

NEW CARPETINGS!

GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns—Super three ply, Damask, Twilled and Striped Venetian—Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs—Painted Carpets of all widths—Rich Figured Buckings—Hearth Rugs, Door Mats—Carpet Binding—Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 1-2 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

MANESCA'S ERENCH COURSE—An Oral System of Teaching Living Languages; illustrated by a practical course of lessons in the French, through the medium of the English, by Jean Manesca, fourth edition, revised, for sale at SIMPKINS'S, 21 Tremont Row. j15

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. j29

EMERSON'S ARITHMETIC, IN THREE PARTS.

PART FIRST is a small book, designed for the use of young classes, from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, united; and this book, without the Third Part, is sufficiently extensive for common schools.

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From the Masters of the Public Schools of Boston, in the Department of Arithmetic.

Emerson's System of Arithmetic, (First, Second and Third Part,) has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its arrangement is judicious, and the gradation of its exercises is exact. We consider the work to be justly entitled to the high reputation it has acquired, and we sincerely recommend it to the attention of teachers, who have not had opportunity to become acquainted with its merits.

P. MACKINTOSH, JR., Hancock School.
JAMES ROBINSON, Bowdoin School.
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LORING LOTHROP, Endicott School.
CHARLES KIMBALL, Boylston School.
JOSEPH HALE, Johnson School.
SAMUEL L. GOULD, Winthrop School.
Boston, January 28, 1842.

Emerson's Arithmetic, Part Third, has for several years, been a text book in the Boston English High School. I think that it is a highly useful book for those scholars who have faithfully learned the Second Part, which, in my opinion, is an excellent work. THOMAS SHERWIN,
Principal of the Boston English High School.

Having, for several years, used Emerson's North American Arithmetic, and having had a fair opportunity to compare it with other works upon the same subject, I cheerfully certify, that I consider it decidedly the best Arithmetic which has fallen under my notice. I confidently recommend it as a work of rare merit, and well deserving the extensive use and great popularity which it has hitherto enjoyed. LUTHER ROBINSON,
Sub-Master of the Boston English High School.

I have had the sole charge of five successive classes, of about fifty boys each, in teaching Mr Emerson's Arithmetic, Third Part. From this experience, I have been fully convinced of its adaptation to the wants, both of the teacher and the pupil, and can say that it wholly answers my wishes, as regards fulness, completeness, and system. I may add, that I know of no treatise on this subject, which so exactly anticipates and supplies the information required in the school-room.
FRANCIS S. WILLIAMS,
First Usher of the Boston English High School.

From the Masters of the Public Schools of Providence.

Emerson's Arithmetic has been used for several years in the Public Schools of Providence, and we regard it as decidedly the best system of Arithmetic with which we are acquainted.

C. T. KEITH, Benefit street School.
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J. D. GIDDINGS, Fountain street School.
D. BURBANK, Prospect street School.
AMOS PERRY, Summer street School.
Providence, December 15, 1842.

Published by JENKS & PALMER, School Book Publishers, 131 Washington street, and for sale by the Booksellers generally. 4t july 22

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN,
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S. R. PHELP